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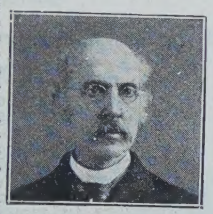

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HISTORY OF INTERPRETATION OF THE OLD TESTAMENT.

BY

SAMUEL IVES CURTISS, Ph.D., Lic. Th., D.D., Professor of Old Testament Literature, Chicago Theological Seminary, Chicago, Ill.

1. INTRODUCTION—JEWISH INTERPRETATION.

A.—INTRODUCTION.

THE science of the interpretation of Scripture has passed through as long and tortuous a course as Chemistry or Astronomy. As Alchemy and Astrology led up to these sciences, so the efforts of Jews and Christians to explain the Scriptures have prepared the way for the modern system of interpretation now current in the study of any ancient literature. This consists in giving the plain and obvious meaning of the text, as understood by the men for whom it was first written.

The belief that the Bible was a divine book almost completely closed the eyes of ancient interpreters to its human elements. If they sometimes theoretically admitted them, they practically ignored them. Its literary character, its poetry, its history were overlooked. It was regarded as an arsenal of divine sayings. Hence, both Jews and Christians sought to find their theories and speculations confirmed by it. They did not ask what the writers intended, but rather what meaning the language would bear. The result of this abuse of Scripture was that the Bible, which we regard as a book for the common people, was sealed; so that among the Jews none but a Rabbi was capable of setting forth the sense of the Old Testament, and among the Christians only the Church could determine the significance of the Bible.

B.—ANCIENT JEWISH INTERPRETATION.

Among the Jews there were two schools of interpreters: the Palestinian, which used the Hebrew consonantal text, and the Alexandrian, which used the Septuagint translation.

The Palestinian School.—The character of Palestinian exegesis may be best observed in the Talmud, including the Mishna, or development of the Law; the Gemara, or expansion of the Mishna, and its further modification in the Baraitha. The Jerusalem Talmud was edited 390 A.D.; the Babylonian, 365-427 A.D. The Talmudic commentary is called Midrash, investigation, embracing the Halacha, legal enactment, and the Haggada, or illustrations by tales, parables, or allegories. While the Rabbis have reduced their mode of interpretation to rules, nothing could seem more lawless, more casuistical, more fantastic than some of the interpretations in the writings named. In the same connection should be mentioned the Qabbala, which regards each letter of Scripture as the source of the greatest mysteries.

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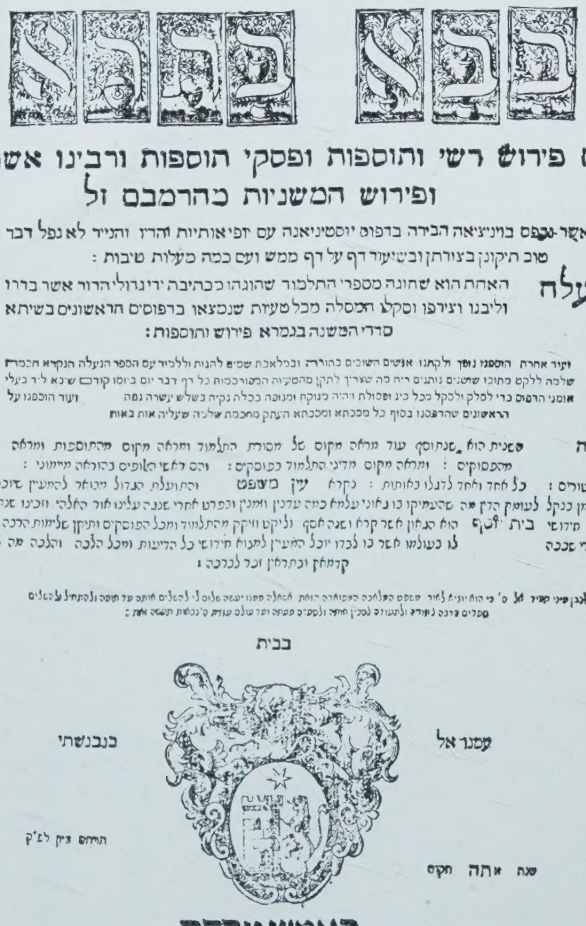
The Alexandrian School.—The most prominent figure in this school is that of Philo, born about 20 B.C. at Alexandria. Though he found the allegorical method employed in the exegesis of Homer and other Greek writers, as well as in that of the Old Testament, he is worthy of special prominence, because of his pre-eminent ability, his effort to reduce the allegorical interpretation to a system of rules, and on account of his influence, more or less immediately, on the interpretation of the Church Fathers. While retaining the literal sense for the instruction of the common people, he adopted the allegorical for those who were capable, as he thought, of a higher conception of the Scriptures, and turned the plainest narratives into metaphysical abstractions, since it was his belief that the Greek philosophy, of which he was an ardent admirer, could be found in the Old Testament.


עם פירוש רשי ותוספות ופסקי תוספות ורבינו אשר
ופירוש המשניות כהרמבם זל
המעלה
האחת הוא שחונה מספרי התלמוד שהוגהו מכתיבה ידי נדולי הדור אשר בדרו
ולבנו ועיונו ושקלו המסלה מכל מעשה שנמצאו בדפוסים הראשונים בשיתא
סדרי המשנה בגמרא פירוש והוספות:
המעלה
באמשטרדם

Title Page of the Treatise Baba Bathra, "last door," of the Babylonian Talmud, published in eighteen quarto volumes, 1644-1647, in Amsterdam by Immanuel Benvenieste. This is considered one of the finest editions, as it contains the anti-Christian passages usually expunged by the censor. It is from the library of Prof. S. I. Curtiss.

The New Testament Writers.—As might be expected, Palestinian, and traces of Alexandrian, exegesis are found in the New Testament, both in the Gospels and the Epistles. Paul was brought up at the feet of Gamaliel (Acts xxii. 3). He was saturated with Jewish learning and schooled in Jewish modes of thought. When he became a new creature in Christ, he did not cease to think and reason like a Jew; hence, his mode of interpretation is essentially Jewish, but the guiding power of the Divine Spirit has at all times kept him from such extravagances as we find in the Talmud. Now, while we must admit that the human method of interpretation employed was incorrect in form, it was used by Divine Wisdom as the only suitable means of conveying truth in New Testament times. An age accustomed. to the Jewish mode of interpretation could not make any more use of the modern method than a boy, who has studied only primary arithmetic, could make of a treatise on conic sections. Hence, a New Testament interpretation of the Old is abundantly justified as a necessity of Divine Providence.

C.—MEDIEVAL JEWISH INTERPRETATION.

The Middle Ages, which brought no light from the Bible to the Christian church, were marked by distinct progress among the Jews in the interpretation of

the Old Testament. Under the inspiration and example of the Arabs, whose language the Spanish Jews spoke, the study of Hebrew grammar at first flourished several hundred years in Spain, beginnning with Jehudah Ibn Daud, or Chayuj, and closing with David Kimchi (d. 1235), who wrote in Hebrew. Elias Levita (d. 1549), a celebrated grammarian, belongs to the period of the Renaissance. Even Rashi (d. 1105) shows the influence of the new learning, although abiding by traditional interpretations; and Ibn Ezra (d. 1167), who was in some respects a forerunner of the modern critics, is perhaps the most grammatical and historical of the medieval Jewish interpreters. David Kimchi, while subject to philosophical presuppositions, also marks a distinct advance in the history of interpretation.

1. INTRODUCTION.—JEWISH INTERPRETATION.

The Palestinian School. — (a) From the Mishna.—Man is bound to bless God for evil, as he is bound to bless him for good. For it is said, "And thou shalt love the lord thy God with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5). "With all thy heart" means with both thy inclinations, the evil as well as the good. "With all thy soul" means even should he deprive thee of thy life; and "With all thy might" means with all thy wealth.—*Barclay, "The Talmud," London, 1878, p. 61.*

(b) From the Gemara.—Rab Jehudah said in the name of Rab: "Adam's stature reached from one end of the world to the other," as it is said (Deut. iv. 32), "That God created man (Adam) upon the earth, and from one side of the heaven to the other;" but when he sinned, he laid his hand upon him and diminished (his stature), as it is said: "Thou hast laid thy hand upon me." Are not the two opposed to each other? No! both are the same measure.—*Sanhedrin 38b. Hershon, "Genesis with a Talmudical Commentary," London, 1883, p. 63.* Rabbi Jehoshua, the son of Korkhah, used to say, "Job lived in the days of Ahasuerus," as it is said, "And there were no women found," etc. (Job xlii. 14). What was the generation in which they sought for fair women? He saith it was the generation of Ahasuerus. . . . And there are some who say, "Job was in the days of Jacob, and Dinah, Jacob's daughter, was his wife;" for it is written in one place, "Thou speakest as one of the foolish women speaketh" (Job ii. 10), and in another place, "Because he wrought folly in Israel."—*Baba Bathra, 15b.*

The Alexandrian School.—Philo's effort was by means of an allegorical method to show that the contents of the Greek Philosophy were contained in the Old Testament. . . . In order to understand the system aright we must remember that Philo as well as the rest of later Judaism considered the Old Testament as the source and norm, not only of religious truth, but of every truth. . . . The allegorical meaning according to Philo is the real Scriptural meaning; the literal is only an accommodation to human needs; it is the body which encompasses the allegorical meaning or soul. . . . According to the literal meaning Simeon is especially cruel among Joseph's brethren; in the allegory, on the contrary, one who is spiritually aspiring. . . . According to the literal meaning Joseph is cruelly persecuted and mistreated; in the allegory, on the contrary, he is turned to sensuousness; therefore the brothers do right to hate it and oppress it.—*Siegfried, "Philo von Alexandria," Jena, 1875, pp. 160-164.*

The New Testament Writers. — Interpretation is as really a human and modern a science as astronomy or chemistry; and to demand of the New Testament writers that they should practice the historical method of our day is to wish to tear them from their surroundings, and strip them of their human naturalness.—*Toy, "Quotations in the New Testament," New York, 1884, p. xxv.*

Neither individuality, nor education, nor style, nor speech, nor logic is changed when the Holy Spirit takes possession of the human heart. . . . Hence it is absurd to claim that what God worked in his servants through providential leading, education, birth in definite circles, namely, individuality of a certain stamp, he annulled, by a violent act of his spirit, into uniformity. . . . Neither the deity of the Lord nor the inspiration of the apostles gives occasion to believe that they were inwardly called to a change in the existing interpretation of the Old Testament.—*Hermann Schultz on the Double Meaning of Scripture in "Studien und Kritiken," Gotha, 1866, pp. 22, 50, note.*

In these and similar instances Jesus interprets Scripture as a Jewish Rabbin, after the *Halacha* method, with which the Pharisees were familiar, and to which they were accustomed in discussion and argument.

Jesus also employs the *Haggada* method. This is indeed his favorite method of teaching, inasmuch as his discourses were in the main addressed to the people. . . . In the interpretation of prophecy and history Jesus comes into connection with the *allegorical* method of interpretation, and it has been claimed he applies it with the freedom of a Hellenist. . . . Jesus Christ . . . uses the four kinds of biblical interpretation, in accordance with the usage of the various classes of men in his times, in those ways that were familiar to the Rabbinical school, the synagogue instruction, the popular audience, and the esoteric training of the disciples, . . . but never employs any of the casuistry or hair-splitting Halacha of the scribes; or any of the idle tales and absurd legends of the Haggada; or any of the strange combinations of the *Sodh* of the Alexandrians. His use of Scripture is simple, beautiful, profound, and sublime. One sees through the Divine Master that the written Word is the mirror of the mind of God; and the eternal Word interprets the former from the latter.—*Briggs, "Biblical Study," New York, 1884, pp. 310-315.*

Peter, James, and Jude, Matthew and Mark incline to use the Haggada method; Stephen, Paul, and Luke, to the more learned Halacha method; John and the epistle to the Hebrews, to the *Sodh* or allegorical method; but in them all, the methods of the Lord Jesus prevail over the other methods and ennoble them.—*Ibid, p. 315.*

2. INTERPRETATION BY THE CHURCH FATHERS.

The process begun among the Jewish interpreters of putting their own ideas and speculations into the Old Testament, instead of drawing out the meaning of the original writers, was continued by the Church down to the Reformation.

The effort made was to transform the Old Testament into a treasury of New Testament teaching; the instrument used was allegory. In this respect the Church Fathers were following in the footsteps of New Testament writers, especially of Paul and of the author of the Epistle to the Hebrews. Clement of Rome (96 A.D.) sees in the scarlet cord, which Rahab was instructed to bind in her window, a symbol of the atoning blood of Jesus Christ. Barnabas (Epistle between 119 and 126 A.D.) finds in the three hundred and eighteen servants of Abraham a symbol of the name of Jesus and the cross. Indeed, there is scarcely an allusion to wood, or anything which can be tortured into a reminder of the cross, which is not seized upon by Barnabas and other Fathers as a symbol. Justin Martyr's dialogue with Trypho, the Jew (142-148), rests mostly on an use of the Old Testament, which we must consider invalid and superficial, and of which the Jew rightly complained. Such was the uncertainty and subjective character of interpretation in the ancient Church that Tertullian (b. about 150) maintained that argument with heretics was useless, because the issue was uncertain. He claims that Apostolic tradition is to be the test of the meaning of Scripture, thus foreshadowing the action of the Council of Trent. Nor did the labors of Origen (b. 185, d. 254), wonderful as they may be considered, produce sounder methods of interpretation. He sought, as the result of immense labor, through the preparation of his hexaplar text of the Old Testament, by placing the Hebrew text with the various Greek translations in parallel columns, to advance the knowledge of the true text of the Old Testament. Through the errors of subsequent transcribers, in disregarding the critical signs, the ancient text of the Septuagint fell into great confusion. Besides, Origen, who may be considered the leading representative of the Alexandrian school, and a great admirer of Philo, sought to systematize the allegorical mode of interpretation. He considered that Scripture had a threefold sense, consisting of body, or literal; soul, or moral; spirit, or mystical. The literal sense was useful for the most simple Christians. Through the allegorical interpretation he found an easy refuge from all difficulties in the Old Testament. The influence of Origen was permanent in the Church, although the Fathers who succeeded him did not go to as great lengths.

There were glimmerings of right principles of interpretation, as appears from the writings of Augustine (b. 354, d. 430), the great theologian, and Jerome (b. 346, d. 420), the great Biblical scholar of the ancient Church; but these principles, while recognized, had no controling effect. Augustine adopted the seven exegetical rules of Tichonius, which were mostly harmful to right interpretation. While his exegetical works contain good comments on Old Testament passages, they are largely composed of fanciful interpretations of Scripture. Among the Church Fathers, Jerome was the only Hebrew scholar worthy of the name. Besides him, with the exception of Origen, none could go back of translations of the Old Testament. Jerome enjoyed the best advantages for the study of the Old Testament that the time afforded. He spared neither pains nor expense to master the Hebrew language. His Latin trnaslation of the Bible was a work of great merit, which, after a test of centuries, displaced its older rivals, and became the Vulgate of the Romish Church. While Jerome had much of the freedom and insight of the modern critic, he was not an original interpreter, and could not break loose from the faults of his time.

Only one of the Fathers earned the title of "the exegete," Theodore of Mopsuestia (b. about 350, d. 429), the intimate friend and companion, from boyhood, of Chrysostom, to whom in early manhood he owed his conversion. He was the most conspicuous representative of the School of Antioch, which stood for the historical

and natural interpretation of Scripture. While he had no knowledge of Hebrew, he had a remarkable intuition of the historical and grammatical mode of exegesis. He was a strong opponent of the methods of Origen. But he was really a thousand years in advance of his time. His works were brought under the suspicion of Nestorianism, and were condemned one hundred and twenty-five years after his death.

The allegorical method, against which Theodore had stoutly contended, continued dominant, and was current among the schoolmen. Nicholas De Lyra (b. 1270, d. 1340), who was a Hebrew scholar, and who had enjoyed the benefit of the studies of the Spanish Jews of the Middle Ages, does indeed "make the first beginnings of a school of natural exegesis . . . by ascertaining the literal meaning," and, through his influence on Luther, paves the way for the following period; but, on the whole, the period from the Apostolic Fathers to the Reformation, in the history of exegesis, might be characterized as that of "the misinterpretation of the Old Testament."

THE VISION OF ST. JEROME.

"After many tears, after my eyes had long searched heaven, sometimes I saw angelic hosts attending me." *Epist. xxii.*

2. INTERPRETATION BY THE CHURCH FATHERS.

Clement of Rome.—On account of her faith and hospitality Rahab the harlot was saved. For when the spies were sent by Joshua, the son of Nun, to Jericho . . . they gave her a sign to this effect, that she should hang forth from her house a scarlet thread. And thus they made it manifest that redemption should flow through the blood of the Lord to all them that believe and hope in God. Ye see, beloved, there was not only faith but prophecy in this woman.—"*The Writings of the Apostolic Fathers*," *Edinburgh, 1863, pp. 15, 16.*

Barnabas.—Learn then, my children, concerning all things richly, that Abraham, the first who enjoined circumcision, looking forward in spirit to Jesus, practiced that rite, having received the mystery of the three letters. For [the Scripture] saith, "And Abraham circumcised ten, and eight, and three hundred men of his household." [Not found in Scripture, but comp. Gen. 17:26, 27; 14:14]. What, then, was the knowledge given to him in this? . . . The ten and the eight are thus denoted—Ten by I, and Eight by H. You have the [initials of the name of] Jesus. And, because the cross was to express the grace [of our redemption] by the letter T, he says also, "Three Hundred." He signifies, therefore, Jesus by two letters, and the cross by one.—*Ibid. pp. 116, 117.*

Justin Martyr.—For consider all the things in the world, whether without this form [*i.e.*, that of the cross], they could be administered, or have any community. For the sea is not traversed, except that trophy, which is called a sail, abide safe in the ship, and the earth is not ploughed without it; diggers and mechanics do not their work, except with tools which have this shape. And the

human form differs from that of irrational animals in nothing else than in its being erect and having the hands extended. . . . His crucifixion was symbolized both by the tree of life . . . and by those events which should happen to all the just. Moses was sent with a rod to effect the redemption of his people. . . . Jacob, by putting rods in the water-troughs, caused the sheep of his uncle to conceive, so that he should obtain their young. With his rod Jacob boasts that he had crossed the river. . . . David affirms that God comforted him with a rod and a staff. Elisha, by casting a stick into the Jordan, recovered the iron part of the axe. . . . Moreover, it was a rod that pointed out Judah to be the father of Tamar's sons, by a great mystery, etc., etc.—"*The Writings of Justin Martyr*," *Edinburgh, 1874, pp. 55, 207-209.*

Tertullian.—But with respect to the man for whose sake you enter on the discussion of the Scriptures, with the view of strengthening him, when afflicted with doubts [let me ask], will it be to the truth, or rather to heretical opinions, that he will lean? . . . It is, indeed, a necessary consequence that they should go so far as to say that there are adulterations of the Scriptures, and false expositions thereof, are rather introduced by ourselves, inasmuch as they, no less than we, maintain that truth is on their side. Our appeal, therefore, must not be made to the Scriptures; nor must controversy be admitted on points in which victory will be impossible, or uncertain, or not certain enough.—"*The Writings of Q. S. F. Tertullianus*," *Vol. II., Edinburgh, 1874, pp. 21, 22.*

Origen.—By Solomon, in the Proverbs, we find some such rule as this enjoined respecting the divine doctrines of Scripture (Prov. 22:20, 21): "And do thou portray them in a threefold manner, in counsel and knowledge, to answer words of truth to them who propose them to thee." The individual, then, ought to portray the ideas of Holy Scripture in a threefold manner upon his soul, in order that the simple man may be edified by the "flesh," as it were, of the Scripture, for so we name the obvious sense, while he who has ascended a certain way [may be edified] by the "soul," as it were. The perfect man, again . . . [may receive edification] from the spiritual law, which has a shadow of good things to come. For, as man consists of body, and soul, and spirit, so in the same way does Scripture, which has been arranged to be given by God for the salvation of men.—"*The Writings of Origen*," *Vol. I., Edinburgh, 1871, pp. 299-301.*

Augustine.—Nothing, indeed, can be theoretically better than some of the rules which he lays down. He dwells on the desirability of multifarious knowledge. He insists that allegory should be based on the historic sense. . . . He perceived that there is in revelation a progressive element, and that there is an inferiority in the degree of revelation furnished by the Old Testament. But when we read his actual comments these principles are forgotten.—*Farrar, "History of Interpretation," New York, 1886, p. 234.*

Jerome.—In my youth, when the desert walled me in with its solitude, I was still unable to endure the promptings of sin and the natural heat of my blood. . . . To subdue its turbulence I betook myself to a brother, that before his conversion had been a Jew, and asked him to teach me Hebrew. . . . What labor I spent on this task, what difficulties I went through, how often I despaired, how often I gave over, and then in my eagerness to learn commenced again, can be attested both by myself, the subject of this misery, and by those who then lived with me. . . . Once more I came to Jerusalem and Bethlehem. What trouble and expense it cost me to get Baraninas to teach me under cover of night. For, by fear of the Jews, he presented in his own person a second edition of Nicodemus. . . . I remember that in order to understand this volume [Job], I paid a not inconsiderable sum for the services of a teacher, a native of Lydda, who was amongst Hebrews reckoned to be in the front rank.—*St. Jerome*, "*Letters and Select Works*," *New York, 1893, pp. 248, 176, 491.*

Theodore of Mopsuestia.—As the scholar and successor of Diodore . . . Theodore inherited the Antiochian system of grammatical and historical interpretation, and denounced the license of the Alexandrian allegorizers. . . . In his own interpretation of both the historical and prophetical Scriptures, it was a first principle with Theodore to ascertain the intention of the writer, and to refuse to admit a secondary and more subtle meaning, when the words were capable of a literal and practical sense. . . . Excepting some few passages, in which he recognizes direct prophecies of the Messiah and his times, Theodore holds that the language of the Old Testament is applied to Christ and the Christian dispensation only by way of accommodation. . . . This accommodation is, however, amply justified by the fact, that in the Divine foreknowledge the earlier cycle of events was designed to be typical of the later.—*Smith & Wace, "A Dictionary of Christian Biography," Vol. IV., London, 1887, p. 946.*

Venerable Bede.—What is it to us monks, to be told Elkanah had two wives? If we draw only such "old things" as the literal sense out of Scripture, we get no spiritual doctrine; but when we understand it allegorically, Elkanah is our Lord, and his two wives are the Synagogue and the Church. —*Farrar, Op. Cit., p. 240.*

Nicolaus De Lyra.—It [his commentary on the Bible] may be said to mark the first beginning of a school of natural exegesis; for, though recognizing the old doctrine of a fourfold sense . . . Lyra explicitly maintained and sought to give effect to the principle that the foundation of every mystical interpretation must first be firmly laid by ascertaining the literal meaning. His qualities as an interpreter of Scripture included, besides comparative freedom from dogmatic prepossession, a good knowledge of Hebrew and a fair acquaintance with Greek. Luther was acquainted with his commentaries, and it is through the influence of Rashi upon Lyra that so many traces of the exegesis of that Rabbi are found in Luther; hence the oft-quoted saying:

> "Si lyra non lyrasset,
> Lutherus non saltasset."

—*The Encyclopedia Britannica, Vol. XV., p. 113.*

NOTE TRANSFERRED FROM LESSON 4.

Use of Scripture by the Unlearned.—All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded and opened in some places of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them —"*The Constitution of the Presbyterian Church, Confession of Faith*," *Sect. 7.*

3. INTERPRETATION FROM THE REFORMATION TO THE EIGHTEENTH CENTURY.

Two things are characteristic of the period introduced by the Reformation in the interpretation of the Old Testament: the freeing of Scripture from the bondage of the Church tradition, and the study of it in the original languages. Both were of the greatest importance. Until the Reformation, the Bible for the few who used it could mean to the loyal Romanist only what the Church decreed it should mean; hence the motive was wanting to go behind the official text of the Romish Church as found in the Vulgate. This attitude was entirely changed by the Reformation. The Bible became the source of authority; hence the Reformers did not care for the interpretations of the Fathers. Their sole question was what the Scriptures themselves taught. This rendered necessary a careful study of the Bible in the original languages, for which the way had been prepared by Reuchlin's translation of Kimchi's grammar. Hence we may trace the Bible of Luther and the other reformers back to the studies of Spanish Jews in the Middle Ages, under the tuition of the Arabs. Neither Luther (b. 1483, d. 1546) nor Calvin (b. 1509, d. 1564) were profound Hebrew scholars, but they marked an infinite advance over the barren waste of scholastic exegesis. They manifested a free attitude in their judgment of the binding authority of certain parts of the Old Testament, while yielding loyal and unquestioning obedience to Scripture as a whole. Their position in this respect was in sharp contrast to that of the theologians of the Post-Reformation period, who sought after the manner of an orthodox Jewish scholar of the second century to make a hedge about the Scriptures. The effort was made by these theologians to find the same infallibility in the Bible which the Fathers had found in the church as the custodian of Apostolic tradition. This effort extended to defining the limits of the Scripture to claiming, with reference to the vowel points, that they had been supernaturally communicated that the Old Testament was of equal authority with the New; that the rule of faith was to be found in the clear passages of Scripture, and that the obscure passages were to be interpreted by them. Thus the theologians of the Post-Reformation period brought the Scriptures once more under a yoke of bondage, the rule of faith which was really a barrier to free interpretation. But there were critical tendencies at work, both among Protestants and Catholics. Even Carlstadt (b. about 1483, d. 1541) had maintained that the Pentateuch could not have been written by Moses, and Luther had asked what difference it would make if he were not the author of it. Yet the main current among Jews, Catholics, and Protestants, during the seventeenth and eighteenth centuries, was to suppress free inquiry about the origin and composition of the Scriptures. But such investigations on the part of individuals could not be kept back.

Spinoza (b. 1632, d. 1667) may be regarded the father of modern criticism. He was a learned Jew of acute mind who lived in Amsterdam, and who was excommunicated by the Jews because of his critical theories. The principles of interpretation enunciated by him are essentially in accord with those held by the modern critical school.

A little later two French Catholics made important contributions to Old Testament criticism. One, a priest, Richard Simon (b. 1638, d. 1712) who is sometimes called the father of Biblical introduction, was the author of a Critical History of the Old Testament.

Astruc (b. 1684, d. 1766), a Catholic layman, was the founder of the literary analysis of the Pentateuch in his "Conjectures upon the original Memoirs which Moses seems to have used in composing the Book of Genesis."

The condition of the text, which has an important bearing on interpretation, also received great attention in the seventeenth and eighteenth centuries. After a hard fought battle between the Buxtorfs, father (b. 1564, d. 1629) and son (b. 1599,

d. 1664), on the one hand, and Capellus on the other, it was proved conclusively that the vowel points used in reading Hebrew, far from being original with Moses, were an invention of the Massoretes (after 600 A.D.), the guardians of Jewish text criticism. Kennicott, an English, and De Rossi, an Italian, scholar, devoted great attention to the comparison of Old Testament Hebrew MSS., leading to the negative result, that none of those in existence originated before the Middle Ages, and that the variations in their readings were so slight as to be of no account.

Lowth and Herder were eminent as exegetes, but no scholar arose who effected a general change in the principles of interpretation as introduced by the theologians succeeding the Reformation. They went to the Bible for proof texts to establish the doctrines of the church; and since they sought these by sound, rather than through a historical, interpretation, they found them in the Old Testament as well as the New. Human agency in the production of Scripture was lost sight of, and God was considered the author of Scripture in such a sense that the writers were hardly more than amanuenses of the Divine Spirit.

3. INTERPRETATION FROM THE REFORMATION TO THE EIGHTEENTH CENTURY.

Luther.—I admonish every pious Christian that he take not offence at the plain, unvarnished manner of speech of the Bible. . . . In it thou findest the swaddling-clothes and the manger whither the angels directed the poor, simple shepherds; they seem poor and mean, but dear and precious is the treasure that lies therein.—"*Table Talk*," *London, 1890, p. 26.*

Calvin.—The chief merit of an interpreter consists in conspicuous brevity. And, indeed, when his only duty is to reveal the mind of the writer, whom he seeks to interpret, he diverts his readers from this in proportion as he wanders from the object he has in view —"*Joannis Calvini, magni theologi. Commentarii in omnes Epistolas S. Pauli*," *Amstelodami, 1667, p. 2.*

Carlstadt.—Furthermore, he affirms that the Pentateuch could not have been written by Moses, because the portions which refer to the death of Moses are written in the same style as those which precede.—*S. I. Curtiss*, "*Bibliotheca Sacra*," *1884, p. 10.*

Post-Reformation.—The outlines of the orthodox view in this period remain the same, almost word for word. Revelation and the Scriptures contain only truth: as such there can be no contradictions; the pan-harmony of the Scriptures is a dominant axiom. It follows from inspiration, for the Spirit of truth is the real author. There was always only one salvation, and hence only way of salvation. . . . This content of Scripture is the norm for exegesis, but it is also a fact, so far as it represents itself in a kernel gathered from clear passages, and the Scriptures can only interpret themselves. This kernel of Scripture is the rule of faith, not a Church ordinance, but only the contents of the dogmas contained in the clear passages. . . . The proof that precisely the clear passages contain this kernel, and that the obscure passages necessarily could not have any other meaning, is not given. —"*Diestel*," *op. cit., pp. 367, 368.*

Spinoza.—When people declare, as all are ready to do, that the Bible is the Word of God, teaching men true blessedness and the way of salvation, they evidently do not mean what they say; for the masses take no pains at all to live according to Scripture, and we see most people endeavoring to hawk about their own commentaries as the word of God, and giving their best efforts, under the guise of religion, to compelling others to think as they do; we generally see, I say, theologians anxious to learn how to wring their inventions and sayings out of the sacred text, and to fortify them with Divine authority. Such persons never display less scruple or more zeal than when they are interpreting Scripture or the mind of the Holy Ghost; if we ever see them perturbed, it is not that they fear to attribute some errors to the Holy Spirit, and to stray from the right path, but they are afraid to be convicted of error by others, and thus to overthrow and bring into contempt their own authority.—"*The Chief Works of Benedict De Spinoza*," *Vol. I., London, 1891, p. 98.*

Simon.—I know that replies can be made respecting the most of these passages (adduced against the Mosaic authorship) and certain others which it would be useless to adduce; but a little reflection will show that these replies are more subtile than true. —"*Histoire Critique*," *Amsterdam, Dest., 1685, p. 32.*

Astruc.—Moses had in his hands ancient memoirs containg the history of his ancestors from the creation of the world; in order to lose nothing of these memoirs he has separated them into bits, following the facts which are there related; he has inserted these bits entire, one after another, and the Book of Genesis has been formed through this combination.—"*Conjectures sur la Genese*," *Brouxelles, 1753, p. 9.*

Lowth.—The first and principal business of a translator is to give the plain literal and grammatical sense of his author; the obvious meaning of his words, phrases and sentences, and to express them in the language into which he translates, as far as may be, in equivalent words, phrases and sentences. . . . For whatever senses are supposed to be included in the prophet's words, spiritual, mystical, allegorical, analogical, or the like, they must all entirely depend on the literal sense. This is the only foundation upon which such interpretations can be securely raised; and if this is not firmly and well established, all that is built upon it will fall to the ground.—"*Isaiah: A New Translation*," *London, 1779, p. lii.*

4. INTERPRETATION DURING THE NINETEENTH CENTURY.

The last hundred years has marked an epoch in the history of Old Testament interpretation. Ecclesiastical and theological fetters are being struck off from the Old Testament, so that the ancient writers can deliver their message to us in some such way as they sought to deliver it to their contemporaries. Up to the present century, with a few exceptions, the Church was inclined to regard the Old Testament purely as a divine book. Now the critics are teaching the Church that the Old Testament is best understood when we give the human element in Scripture its due place; that, as we draw nearer the Master by dwelling on his humanity, so we see God's infinite wisdom in his dealings with Israel more clearly when we recognize the human and dispensational limitations of the Old Testament messengers and those to whom they were sent. Higher criticism cannot disprove the fact of a divine revelation; indeed, it does not seek to do so; it simply deals with the temporal and natural peculiarities of those who bore it, and to whom it was given through many centuries. While such critics as Kuenen may claim that prophecy in ancient Israel was the product of mere naturalism, the history of ancient religions does not furnish a parallel to any such naturalistic development, as is sometimes claimed for the Old Testament. The results of prophetism demand a supernatural cause. The origin of the Old Testament, in its relation to the New, cannot be explained merely as a human production. No higher critic, so far as he is a careful and conscientious investigator, is to be regarded an enemy of revealed religion on account of his investigations. Whatever his personal attitude may be to the religion of Israel, his investigations, so far as they are conducted in a scientific spirit, with an honest effort to know the truth, are to be hailed with satisfaction. This may serve to explain a seeming inconsistency in the attitude of evangelical higher critics to results which are sometimes called "destructive." They are not destructive of the authority of the Old Testament, as tested by the New, but of traditional views with respect to its origin and composition. Hence, they do not affect the fact of a divine revelation, but rather the manner of it.

The Old Testament interpreter, in the closing years of the nineteenth century, has entered into possession of the following most important helps for interpretation, which are mainly the fruit of studies during the last hundred years: 1. With reference to the text. At least some progress has been made in seeking to determine the original text of the Old Testament. Many of the suggestions in the Hebrew text of the Old Testament edited by Haupt, from which the translation of the polychrome Bible is being prepared, are doubtless arbitrary and subjective, but it is a step in the right direction which must be followed by others until scholars shall settle with reasonable unanimity on a critical text of the Old Testament.

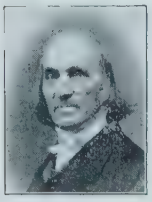
2. The discovery of the meaning of words found in the Old Testament is of the utmost importance. Most of these are clear, because they often occur; many are very obscure, because they are found only once. To determine their signification it is not only necessary to compare the different ancient versions, but also to trace them in cognate languages like Arabic, Aramaic, and Assyrian. In some of these respects, Gesenius introduced a new era through his lexicon, which has passed through many editions since his death, and is now being reproduced in this country with all the appliances of modern scholarship.

3. Not less important is a study of the structure and connection of sentences. In this regard, Gesenius did a conspicuous service, but it was Ewald who unlocked the treasuries of Hebrew syntax, and who has been the inspiration of all subsequent Hebrew grammarians and interpreters through his insight and commanding genius.

4. It is also of the utmost importance to know the manners and customs and the geography of the country where the Old Testament was produced. The present century has been characterized by the most interesting antiquarian and geographical

researches, not only in Palestine itself, but in the seat of the great world powers with which Israel had to do, and in whose domain at different times they found a home, Egypt and Assyria. The value of these researches as aids to interpretation cannot be overestimated.

5. But as exegesis is a historical science, as well as grammatical and critical, it is especially dependent on the researches of the higher critics, because these determine the relative age and succession of documents, and no right interpretation of these documents can be given, as a whole, out of their proper historical setting. No truthful history of Israel's religion or development of it, as a state, can be given without using the results of higher criticism. Its most important discoveries have been made in the Hexateuch (Pentateuch and Joshua), in Psalms, Isaiah, Zechariah, and Daniel. But none are comparable to those brought to light in the Hexateuch. It has been found that the laws of ancient Israel, both civil and religious, as therein detailed, resting on foundations laid by Moses, and all ultimately gathered in a law book known by his name, were of slow growth, and did not attain their final form until the reorganization of the Jewish state under Nehemiah and Ezra (445-444 B.C.). Reading the Old Testament in the light of this reconstruction of the Pentateuch, there is not a religious or legal institution which does not show traces of development. The critics discovered long ago that the Hexateuch was composed of three main documents. With reference to this there is now almost unanimous agreement among German Old Testament scholars, and the number of those who give their assent to this view in Great Britain and America is constantly increasing. These documents, known as the Jehovistic, 640 B.C., made up of the Yarwistic, written in Judah 850 B.C., and the Elohistic, written in Ephraim 750 B.C.; the Deuteronomic, 621 B.C., including Deuteronomy and the Deuteronomic portions of Joshua; and the Priests' Code, were all welded together by some unknown editors,



H. Ewald.

J. Wellhausen.

A. Kuenen.

W. Robertson Smith.

and were published by Ezra 444 B.C. Even these documents contain others of still greater antiquity. The mode of composition employed is sometimes called "patchwork." It preserves the component parts. It is characteristic of Orientals, and can be easily traced in many places in Chronicles by means of an English reference Bible. Let any one examine the component parts of 1 Chron. xvi., cutting out the original passages from an English Bible and pasting them on cardboard by the side of the corresponding passages of the Chronicles. There is much divergence among critics in details as to the age of the documents named and the editions through which they have passed, but very little as to their literary, legal, and theological characteristics.

The present dominant school of criticism, which considers the Priests' Code the youngest part of the Pentateuch, was founded by Graf, who published in 1866 his "Historical Books of the Old Testament." But it was the further analysis of Wellhausen (b. 1844) and his lucid statement of critical results which won the day in Germany. In Holland the most conspicuous critic of the same school was Kuenen (b. 1828, d. 1891); in Great Britain, the lamented W. Robertson Smith (b. 1846, d. 1894), a brilliant scholar and devout Christian, who made a gallant fight for

liberty; and in America, C. A. Briggs (b. 1841), who has sought a like result, and to whom all Old Testament interpreters in this country are greatly indebted for freedom of investigation. The best summary of the modern critical views of the Old Testament is found in Driver's "Literature of the Old Testament."

While the Old Testament, in its general teaching, is level to the comprehension of plain, unlettered people, a large proportion of its literature, especially that which is legal and prophetic, gains immeasurably in interest and instructiveness when interpreted in historic light, and with the instruments afforded by modern criticism. The Old Testament, which was primarily designed to be a light to the feet and a lamp to the path of the Jewish congregation, loses nothing in real power or authority through the most searching investigation.

4. INTERPRETATION DURING THE NINETEENTH CENTURY.

Karl Heinrich Graf.—While Protestant science, in respect to the primitive history of the Christian Church, has made itself free from Catholic tradition, and has accustomed itself in the investigation and evaluation of the sources of this history in the New Testament to draw its conclusions only in accordance with scientific reasons, in respect to the examination of like sources of the Old Testament, it is still, in many respects, held in the fetters of Jewish tradition.—"*Die Geschichtlichen Bücher des Alten Testaments*," *1866, p. v.*

A. Kuenen.—Wellhausen's treatment of our theme . . . was so cogent, so original, and so brilliant, that its publication may be regarded as the "crowning fight" in the long campaign. Since 1878 the question has been more and more seriously considered in Germany—and in most cases to consider it seriously has meant to decide it in our sense. . . . In setting forth in this treatise for the first time its complete and systematic critical justification, I am no longer advocating a heresy, but am expounding the received view of European critical scholarship.—"*An Historico-Critical Inquiry into the Origin and Composition of the Hexateuch*," *1866, pp xxxix., xl., 462.*

W. Robertson Smith.—In the Bible God and man meet together, and hold such converse as is the abiding rule and pattern of all religious experience. In this simple fact lies the key to all those puzzles about the divine and human side of the Bible with which people are so much exercised. . . . Of course, as long as you hold that the whole worth of Revelation lies in abstract doctrines, supernaturally communicated to the intellect and not to the heart, the idea that there is a human life in the Bible is purely disturbing. But if the Bible sets forth the personal converse of God with man, it is absolutely essential to look at the human side. . . . To try to suppress the human side of the Bible, in the interest of the purity of the Divine Word, is as great a folly as to think a father's talk with his child can be best reported by leaving out everything which the child said, thought, and felt. . . . The first condition of a sound understanding of Scripture is to give full recognition to the human side, to master the whole situation and character and feelings of each human interlocutor who has a part in the drama of Revelation. *Nay, the whole business of scholarly exegesis lies with this human side.* All that earthly study and research can do for the reader of Scripture is to put him in the position of the man to whose heart God first spoke. What is more than this lies beyond our wisdom. It is only the Spirit of God that can make the Word a living word to our hearts, as it was a living word to him who first received it.—"*The Old Testament in the Jewish Church*," *1892, pp. 12, 13.*

C. A. Briggs.—On what other subject (than critical analysis of the Hexateuch) can you find such agreement among specialists the world over? Where are the professors in the Old Testament department in the universities and colleges in Europe, who hold a different view? They cannot be found. Is it credible that all these specialists should be in error in their own departments, and that a few American Hebrew professors should have the right of it? Even in our country we may point to Toy and Lyon of Harvard, Ladd and Curtis of Yale, Peters and Jastrow of the University of Pennsylvania, W. R. Harper, Hirsch and S. Ives Curtiss of Chicago, Haupt of Johns Hopkins, George Moore of Andover, Gast of Lancaster, Henry P. Smith of Lane, Francis Brown of Union, Bartlett, Batten and Kellner of the Episcopal Divinity schools, Schmidt and Brown of the Baptist schools, and many others who agree with them, but who have not yet published their conclusions. Such men, sustained as they are by the unanimous voice of the Hebrew scholars of Europe, cannot be overcome by such appeals to popular prejudice as have thus far constituted the staple of all the arguments against them. In the field of scholarship the question is settled. It only remains for the ministry and people to accept it and adapt themselves to it.

The evidence sustaining the analysis of the Hexateuch and the late date of the composition of some of its documents, and the weight of scholarly authority which accepts it, are so great that it is difficult to see how any candid mind can resist them. That there are a few professional Hebrew scholars who still resist them, is due, as it appears, solely and alone to *a priori* dogmatic consideration.—"*The Higher Criticism of the Hexateuch*," *pp. 144, 145.*

S.R. Driver.—Criticism in the hands of Christian scholars does not banish or destroy the inspiration of the Old Testament; it *presupposes* it; it seeks only to determine the conditions under which it operates, and the literary forms through which it manifests itself; and it thus helps us to frame truer conceptions of the methods it has pleased God to employ in revealing himself to his ancient people of Israel, and in preparing the way for the fuller manifestation of himself in Christ Jesus.—"*An Introduction to the Literature of the Old Testament*," *1897, p. xiii.*

Use of Scripture by the Unlearned.—*Cf. p. 444, last note.*

THE RELIGION OF ISRAEL.

BY

GEORGE L. ROBINSON, Ph.D., Professor of Old Testament Literature and Exegesis, Knox College, Toronto, Canada.

5. THE RELIGION OF THE PATRIARCHS.

STANDPOINT.—The religion of the Old Testament may be interpreted from two different points of view: either it may be assumed that the *Biblical* historians were right in ascribing a belief in one God to the earliest representatives of the people of Israel; or, on the other hand, it is possible to conceive that Jewish writers overdrew the pictures we have of Abraham, Moses, and David, and that the religion of Israel, like other religions of the world, passed through four marked stages of natural development, viz., fetishism, polytheism, monolatry (each people having a national god), and monotheism. The latter is the opinion of many modern writers, who, reconstructing the Old Testament on the basis of evolution, maintain that there is no specific difference between Israel's religion and the other great religions of the world; the former view regards Israel as the organ of a special, divine revelation. The writer of this sketch, while fully conscious of the obvious bias in certain Old Testament writings, is still inclined to interpret Israel's religion from the standpoint of the Biblical historians, all of whom agree that, from the days of the Patriarchs on, Israel stood in covenant relation with God. (1)

The Earliest Recorded Instances of Worship in the Old Testament.—The first is that of Cain and Abel, who in process of time brought their respective offerings unto the Lord, one of which was accepted, the other rejected (Gen. 4:3-5). The cause of the Divine discrimination, we are told in the New Testament, was "faith" (*cf.* Hebrews 11:4, 1 John 3:12). The other instance, to be noticed here, is the case of Noah, who, upon leaving the Ark, built an altar unto *Jehovah* and offered sacrifices of thanksgiving, whereupon the Lord made a covenant with him promising that, "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, should not cease" (Gen. 8:22). Thus from the earliest beginnings of revelation *covenant* and *sacrifice* are fundamental elements in the religion of the Old Testament.

The Call of Abram.—The call of Abram is the true starting-point for the history of Israel. God bade Abram to leave his Chaldean home in Ur of the far East and journey to a strange country, Canaan, promising him that he should become the father of a great nation and the medium of a world-wide blessing (Gen. 12:1-3). Abram obeyed (vs. 4-6). Twenty-four years later God established Abram, making with him an "everlasting covenant" (Gen. 17). He changed his name to Abraham. He gave unto him a son. He sealed the covenant by the rite of circumcision

He afterwards proved Abraham, commanding him to offer up Isaac, the child of his affection and the heir of Divine promise. To this, as to all his other trials, Abraham rose superior "by faith" (Hebs. 11:19), becoming thereby not only the father, but the ideal, of the Hebrew people.

Now, Abraham's call wears a double aspect—a human and a divine. Looked at from the human point of view, it was a mere family migration; looked at from the divine side, however, it marks a turning point in the history of religion. Abraham is the first historical witness of faith in one God. His contemporaries worshiped a multitude of Gods. His own ancestors, "who dwelt beyond the flood, served other gods" (Josh. 24:2, 14, Judith 5:7-8). But to Abraham were revealed at least the rudiments of monotheism. He is called "the father of the faithful" (Rom. 4:13), "the chosen of God" (Neh. 9:7), "the friend of God" (Jos. 2:23), and the father of all believers in God (Gal. 4:21-31). Faith in God, more or less impure, was likewise the religion of Abraham's descendants, Isaac and Jacob. (2) and (3)

Outline.—The three great periods of Israel's religious growth are: The *Mosaic* (cir. 1300-1000 B.C.), the *Prophetic* (cir. 1000-500 B.C.), and the *Judaic* (cir. 500 B.C.–70 A.D.). With the downfall of Jerusalem in 70 A.D., Israel lost its nationality.

5. THE RELIGION OF THE PATRIARCHS.

(1) **The Two Theories of Inspiration.** — In a general way we may contrast the two theories thus: The modern theory undertakes to trace the development of the religion from the lowest stages of animistic worship up to ethic monotheism, and from custom up to authorized divine law, and this, too, within the period distinctively embraced in the history of Israel as a people. The Biblical theory also posits a development; but the essential things which were finally reached—a belief in a moral deity, the one ruler of the world, and a law divinely given—are there in germ and substance to start with at the threshold of the nation's life. There are low stages of belief, there are customs rising into laws, on both theories. The difference lies in the place assigned to them.—*J. Robertson, "The Early Religion of Israel," pp. 38-9.*

(2) **Monotheism Traceable Back to Abraham.**—How is the fact to be explained that the three great religions of the world in which the Unity of the Deity forms the keynote are of Semitic origin? . . . Mohammedanism, no doubt, is a Semitic religion, and its very core is Monotheism. But did Mohammed invent Monotheism? Did he invent even a new name of God? Not at all . . . And how is it with Christianity? Did Christ come to preach faith in a new God? Did He or His disciples invent a new name of God? No. Christ came not to destroy, but to fulfill, and the God whom he preached was the God of Abraham. And who is the God of Jeremiah, of Elijah, and of Moses? We answer again, "The God of Abraham." Thus the faith in the One Living God, which seemed to require the admission of a monotheistic instinct, grafted in every member of the Semitic family, is traced back to one man, to him "in whom all the families of the earth shall be blessed."—And if from our earliest childhood we have looked upon Abraham, the Friend of God, with love and veneration . . . his venerable figure will assume still more majestic proportions, when we see in him the life-spring of that faith which was to unite all the nations of the earth, and the author of that blessing which was to come on the Gentiles through Jesus Christ. And if we are asked how this one Abraham passed through the denial of all other gods, to the knowledge of the one God, we are content to answer that it was by a special Divine revelation . . . granted to that one man, and handed down by him to Jews, Christians, and Mohammedans . . . to all who believe in the God of Abraham. . . . We want to know more of that man than we do; but even with the little we know of him, he stands before us as a figure second only to One in the whole history of the world.—*F. Max Müller, "Essay on Semitic Monotheism," in "Chips from a German Workshop," Vol. I., pp. 371-3 (quoted by A. P. Stanley, "History of the Jewish Church," Vol. I., pp. 13, 14, n.).*

(3) **Abraham a Worshiper of the True God.** —For had Abraham been nothing more than even the greatest of the leaders in that national migration, his name would at most have been handed down as bare and lifeless as those of other once renowned heroes of those times. But assuredly there began with him a new and great epoch in the history of the development of religion: he first domesticated in his house and race the worship of that "God of Abraham, Isaac, and Jacob," who, as personating the fundamental idea of a true God, was never forgotten even after the lapse of centuries, until by the prophetic spirit of Moses he was placed in a yet higher light, and became the eternal light of all true religion.—*H. Ewald, "The History of Israel," 4th Edit., Vol. I., p. 317.*

NOTE TRANSFERRED FROM LESSON 7.

The Part of Samuel. — Of the information imparted by Samuel, or by the fathers of the school of the Prophets, we know hardly anything. We see only that there was a contagion of goodness, of enthusiasm, of energy, which even those who came with hostile or indifferent minds, such as Saul and the messengers of Saul, found it almost impossible to resist; they, too, were rapt into the vortex of inspiration, and the bystanders exclaimed with astonishment, "Is Saul also among the prophets?"—*A. P. Stanley, "History of the Jewish Church," Vol. I., p. 355.*

6. MOSAISM (CIR. 1300-1000 B.C.).

The Divine Name Yahveh.—The religion of Moses cannot be cut off from the religion of the Patriarchs. The Hebrews in Egypt must have retained to some extent a knowledge of Abraham's God, else how account for their ready response to Moses' offer of deliverance? Mosaism, however, was a great advance over the religion of the Patriarchs. To them God was known by the name of *El-Shaddai* (the Mighty One); to Moses He revealed himself as *Yahveh*, a name implying the more spiritual attributes of his character. This name was unknown to the Patriarchs. "And I appeared unto Abraham, unto Isaac, and unto Jacob as *El-Shaddai;* but by my name *Yahveh* was I not known to them" (Ex. 6:3; *cf.* 3:14,15). This revelation was made to Moses in the Burning-Bush.

Deliverance from the Bondage of Egypt.—The Exodus was an event of great significance to Israel, not only because through it Moses was able to weld the different tribes together into a *nation*, but because it afforded him an opportunity of inaugurating a new epoch in the religious development of Israel. (1) Moses was both the Founder and Lawgiver of the Hebrew nation. He gave Israel both their nationality and their religion. Their very deliverance from Egypt was based upon a religious motive, and accomplished by means of a religious act—the Passover—an act which afterwards came to possess the highest significance in Israel's religion and worship.

General View of Sinai.

Sinai and the Law. — Moses was prevented from his original purpose of leading Israel by the most direct route into Canaan; he was directed, however, to lead them to Horeb. The purpose of God in doing this is obvious. It gave the Almighty an opportunity to reveal himself to *Israel* as *Yahveh*, their national God, as he had before done to Moses. This he did at Sinai. He makes Moses Mediator between himself and Israel. Out of the cloud and thunderings he causes the people to hear his voice. He writes on two tables the Ten Commandments. Through Moses civil and religious statutes are given for Israel's guidance and good as a nation (*cf.* Ex. 21:23). The tribes enter into covenant with *Yahveh* and make him their god; he chooses them for his people, for his "peculiar people," his "son," a "kingdom of priests and a holy nation" (Ex. 4:22, 19:6).

A tabernacle is made for *Jehovah.* An ark, prepared to receive the law, and called the Ark of the Covenant, is placed within the tabernacle in the Holy of Holies, which becomes the dwelling place of the unseen but ever present spiritual *Jehovah.* Only the Sons of Aaron are allowed to act as priests and offer sacrifices for Israel. The tribe of Levi are set apart to serve as servants of the sanctuary. Three annual feasts are enjoined—in part agrarian, in part historical—Passover or Feast of Unleavened Bread, Pentecost or Feast of Weeks, and Tabernacles or Feast of Ingathering. On these three occasions (April, May, and October), all males in Israel are required to appear before *Jehovah* at the central sanctuary or tabernacle. No one might come with empty hand. The sense of sin, which since the days of Paradise had caused a blush of shame, demanded sacrificial blood. Israel must be holy, as *Yahveh*, Israel's God, is holy. Of him no image or likeness of any kind could be allowed, for he is Spirit.

The Covenant of Sinai Renewed.—The forty years of wandering converted a hoard of *slaves* into a nation of Desert *nomads*. The Covenant made with the former at Sinai was renewed with the latter in Moab. An account of this is contained in the book of Deuteronomy. Thus Moses, through the revelations at Sinai, in the desert and on the plains of Moab, and through his acquaintance with the ancient religion of the Egyptians, moulded Israel into a spiritual church, a theocracy, and prepared the new nation for entrance into Caanan. (2) and 3)

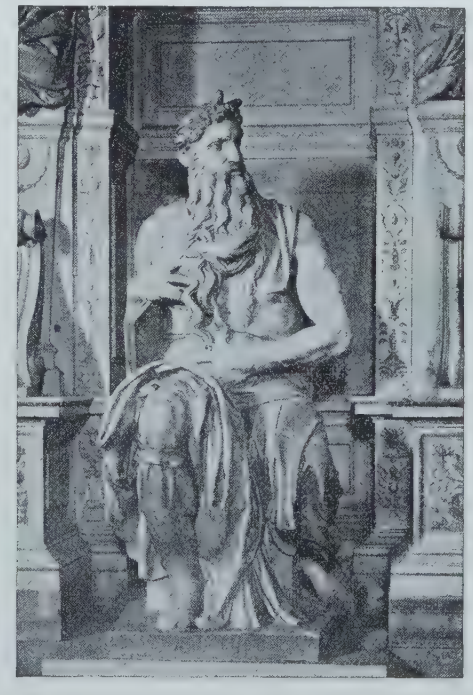
6. MOSAISM (CIR. 1300–1000 B.C.).

(1) **The New Religious Creation in Israel.**—There remains still a class of facts which are even less capable than the successes already mentioned of being explained apart from a specially inspired prophetic personality. I mean the new religious creation in Israel; the new revelation of God and of law, which is so closely connected with the stay in the Desert. Nothing is less likely to arise spontaneously out of the depths of a people's life than those new creations which make epochs in the history of religion and morals.—*R. Kittel, "History of the Hebrews," Vol. I., p. 240.*

In word and deed Moses showed himself an instrument of the Lord, unapproached by any other. He was the prophet without rival in respect of his intercourse with God and of what the Lord did and revealed by him. Of Moses it is said more frequently than of all other prophets together: "God talked with him," or "God spake to him." He is not only called 'Ebed Yahveh, "Servant of the Lord,"—and, indeed, most frequently of all the men of God in the Old Testament—and 'Ebed Elohim, "Servant of God," a designation used of him exclusively; but he is also called Nabi' by preëminence, the greatest among the prophets on account of the intimacy and familiarity of the intercourse he enjoyed with God, and on account of the clear directness which, in consequence, distinguished the revelation given to him. Moreover, his mission consisted, not merely in being a channel of the divine word, but in a unique, creative work—it was Moses who, through the divine word, introduced the divine rule in Israel.—*C. von Orelli, "The Old Testament Prophecy," pp. 125-6.*

(2) **The Personality of Moses.**—But there is also a general consideration which fully evinces the historical existence of Moses. If the events of that period are, as a whole, beyond dispute, they demand for their explanation such a personality as the sources give us in Moses. Everything shows that Israel in Egypt had no pretension to be a nation: its nationality had yet to be created. The spirit of national unity and self-assertion had yet to be breathed into the oppressed and enslaved masses which were in danger of losing their individuality. Such a work does not accomplish itself. It is only wrought when there is a personality behind the masses, towering above them, urging them on, setting on fire with its own holy enthusiasm the consciousness of nationality. Israel became a nation at the Exodus. Moses created it. Without him Israel would have remained what it was before.—*R. Kittel, "History of the Hebrews," Vol. I., p 240.*

(3) **The Work of Moses.**—The position of Moses is almost—if not entirely—unique in the history of the nations. An abjectly enslaved people owed to him the glorious reawakening of their race and the inauguration of their national independence. He found them in dire bondage, and he made them free; he found them broken hearted and in "anguish of spirit," and he breathed into them new and fresh courage; he found their great and ancient traditions almost forgotten amongst them, and he revived the glory of their past before their eyes with a view to the opening out of greater glories in the years to come; he found the original Yahveh worship of their bondage, and he breathed into their souls the inspiration of the true God with which he had been filled himself.—*G. Margoliouth in "The Expositor" for 1897, p. 122.*



Moses, the Man of God.

NOTE TRANSFERRED FROM LESSON 7.

The Character of the Sons of the Prophets.—All this is very different from the habits of the Seer, who had hitherto represented prophecy. He was solitary, but these went about in bands. They were filled with an infectious enthusiasm, by which they excited each other and all sensitive persons whom they touched. They stirred up this enthusiasm by singing, playing upon instruments, and dancing: its results were frenzy, the tearing of their clothes, and prostration. The same phenomena have appeared in every religion—in Paganism often, and several times within Christianity. They may be watched today among the dervishes of Islam.—*G. A. Smith, "Book of the Twelve Prophets," Vol. I., p. 21.*

FIRST WEEKLY REVIEW.

1. **INTRODUCTION—JEWISH INTERPRETATION.**—Chemistry and Astronomy, Divine and human book, The Rabbi and the Church, The two Jewish schools, Fantastic Rabbis, Philo's allegory, Church Fathers, Saint Paul.
2. **INTERPRETATION BY THE CHURCH FATHERS AND THE SCHOOLMEN.**—Clement, Justin Martyr and Trypho, Tertullian and Apostolic tradition, Origen's body soul and spirit of Scripture, Jerome's freedom and bondage, Theodore of Mopsuestia opposes Origen, DeLyra and the Jews.
3. **INTERPRETATATION FROM THE REFORMATION TO THE EIGHTEENTH CENTURY.**—Church tradition and original language, The Vulgate and the Fathers, Luther indebted to Jews and they to Arabs, The infallible book, Scripture limits, Vowel-points, Old and New Testaments, Clear and obscure passages, Spinoza, Simon, Astruc, The Hebrew text not ancient, Man only an amanuensis.
4. **INTERPRETATION DURING THE NINETEENTH CENTURY.**—Ecclesiastical and theological freedom, Naturalism and supernaturalism, Destructive criticism, Text, Vocabulary, Syntax, Manners, etc., Historical setting, Jehovistic, Deuteronomic, and Priest's Codes, Graf, Wellhausen, Kuenen, Smith, Briggs, Driver.
5. **THE RELIGION OF THE PATRIARCHS.**—Different standpoints from which to view the religious developments of Israel, Worship before the time of the flood, Fundamental elements in the religion of the Old Testament, The significance of Abram's call, The three great periods of Israel's religious growth.
6. **MOSAISM.**—The origin of the sacred name *Jahveh*, The significance of the Exodus, The giving of the law, The three annual feasts in the Israelitish worship, The covenant renewed in Moab.

QUESTIONS.

1. *With what other sciences may interpretation be compared? What aspects of the Bible were overlooked? Why? With what result? Characterize the Palestinian School? What influence had Philo? What method of interpretation was used by the Apostle Paul?*

2. *What method was dominant among the Fathers and the Schoolmen? How was Rahab's scarlet cord interpreted? How did Trypho criticize Justin Martyr? What did Tertullian claim to be the test of Scripture-interpretation? What three senses did Origen attribute to Scripture? What qualifications did Jerome, the translator of the Vulgate, possess? What methods did Theodore of Mopsuestia favor? To what method did the Schoolmen conform? Characterize the entire period.*

3. *What two traits distinguished the interpretation of the Reformers? What became of the Vulgate? and of the Fathers? What part had Arabs and Jews played? How did Post-Reformation theologians resemble the Fathers? Who was the father of modern criticism? How old are existing Hebrew manuscripts of the Old Testament? Define the part of man and of God in the composition of Scripture as conceived in this period.*

4. *How may the Old Testament now be understood? What view of its origin did Kuenen hold? What may be urged to the contrary? Of what are critical views really destructive? Explain what progress has been made in (1) the text (2) the vocabulary, (3) the syntax, (4) the manners, customs, and geopraphy, and (5) the historical setting of the Old Testament. Of how many elements is the Hexateuch composed? Name some eminent Biblical scholars.*

5. *What are the two main positions taken by the interpreters of Israel's religion? Have the sacrifices offered by the Antedeluvians special significance? What is the relation of Abraham to Israel? to Israel's religion? What are the three main divisions of Israel's religious history?*

6. *By what name was God known to the Patriarchs? What was its meaning? What was the name by which He was known to Israel? For what two things were the Israelites indebted to Moses? What took place at Sinai? in Moab?*

SUBJECTS FOR SPECIAL STUDY.

1. *Consider how the spirituality and nobility of the New Testament writers preserved them from current foibles in interpretation.*
2. *Find parallels in modern sermons to the Patristic errors of interpretation.*
3. *Find examples in recent sermons of faulty seventeenth and eighteenth century methods.*
4. *Consult the recent commentaries on the Bible for the results of modern methods on passages heretofore obscure to you.*
5. *The first beginnings of Monotheism. The historical character of Abraham as an actual personage.*
6. *The journeyings of Israel in the wilderness; but especially (a) the appropriateness of the laws contained in Exodus, Leviticus, and Numbers, if given to Israel just about to enter Canaan from the south (as Moses doubtless supposed); (b) the fitting character of the laws in Deuteronomy if adopted thirty-eight years later by Moses to the new generation which had grown up in the desert.*

7. THE PERIOD OF CONQUEST AND THE JUDGES.

War and Religion.— Joshua, the successor of Moses, was pre-eminently a warrior. War was necessary if Israel were to expel the Aborigines and take possession of Canaan. The period of Joshua, consequently, was naturally demoralizing for religion. War and religion do not usually (Islam excepted) go hand in hand. The history of Israel's settlement, therefore, is much more secular than sacred. It was the formative period of the nation. Peoples, with civilizations superior to their own, had to be conquered and assimilated. Too often the tribes showed the lack of national unity, by placing their own tribal interests before those of the nation. Too often, also, their defeat in battle caused certain of them to forsake *Jehovah*, their national God, and worship *Baal*. This accounts for the apparent syncretism of *Jahveh* and *Baal* worship in the times of the Judges.

The Tabernacle Set Up at Shiloh. — One event in the period under discussion was of supreme importance— the selection of a place for a central sanctuary. The tabernacle, containing the Ark of the Covenant, was carefully set up by Joshua in Shiloh (Josh. 18:1*f*). This act was in strict keeping with the commands of Moses, as given in Deuteronomy (*cf.* especially ch. 12:1*f*).

Physiographic Map of Palestine.

1 Sidon.	15 Beer-sheba.	29 Zorah.	43 Beth Anath.
2 Sarepta.	16 Sharuhen.	30 Kirjath-jearim.	44 Dan.
3 Tyre	17 Lachish.	31 Beth-lehem.	45 Damascus.
4 Achzib.	18 Hebron.	32 Shechem.	46 Ashteroth-karnaim.
5 Accho.	19 En-gedi.	33 Shiloh.	47 Edrei.
6 Dor.	20 Debir.	34 Dothan.	48 Jabesh Gilead. (?)
7 Joppa.	21 Carmel.	35 Thebez	49 Mahanaim.
8 Ashkelon.	22 Gezer.	36 Shunem.	50 Succoth.
9 Gaza.	23 Jerusalem.	37 Beth-shean.	51 Penuel. (?)
10 Ashdod.	24 Jericho.	38 Ibleam.	52 Rabbath of Ammon.
11 Ekron.	25 Beth-el.	39 Taanach.	53
12 Gilgal.	26 Gilgal.	40 Megiddo.	54 Dibon.
13 Lod.	27 Gibeon.	41 Harosheth	55 Rabbath Moab. (?)
14 Gath. (?)	28 Aijalon.	42 Hazor.	56 Kir of Moab.

Shiloh remained the center of Israel's worship for more than two centuries. During the period of the Judges there was, undeniably, religious declension on the part of some, but this was never true of the nation as a whole. There was never a time when the worship of *Jehovah* was wholly abandoned. The best of the nation were never guilty of *Baal* worship.

The Loss of the Ark to the Philistines.—In a moment of weakness, however, the leaders of Israel made a mistake, which cost them their ark—the sacred palladium of the nation (1 Sam. 4), and with it, logically, their central tabernacle, which, without the ark, remained no longer the dwelling-place of *Jahveh* (*cf.* Ps. 78:60). At this crisis a prophet was raised up who stayed Israel's complete political ruin as a people of *Jahveh*. That prophet was Samuel, next to Moses the most conspicuous personage in Israel's early religious history. To accuse Samuel of defection from the Mosaic law in the exercise of priestly prerogatives, in sacrificing elsewhere than at Shiloh, or in acquiescing in Israel's choice of a king, is to misunderstand the true character of Samuel's age, and the elastic provision of the law in Deut. 17:14-20. Samuel lived at a critical period in Israel's religious history—in some respects the most crucial through which the nation passed. The wisest counsel was needed in order to escape complete shipwreck. For nearly half a century Israel had been subservient to the Philistines; the ark remained in Kirjath-jearim. To the pious in Israel these events implied the withdrawal of *Jehovah's* presence from his people. Humanly speaking, Israel's only course lay in choosing a king. Such an act was in full harmony with the Deuteronomic law, as everybody well knew. Samuel's objection was in no sense directed against the idea of having a king *per se*, but rather against the people's *motive* in asking for such a king as Saul (1 Sam. 8:7); and the only excuse given in the story for his acquiescence was the divine command to let the stiff-necked people have their way. By doing so Samuel practically established the monarchy.

The Sons of the Prophets.—Samuel was Israel's last Judge. He was likewise the first of Israel's regular succession of Prophets. (1) He was the leader, perhaps also the founder, of the so-called "Schools of the Prophets" (1 Sam. 19:20). (2) In the schools at Ramah, Bethel, Gilgal, Jericho, Carmel, and Samaria, the prophetic gift was cultivated. Men formed themselves into guilds or companies, called the "Sons of the Prophets," were intense in their enthusiasm for *Jehovah* and love of country, and became the forerunners of the later prophets by going forth as teachers in Israel. Thus, religion began to take a firmer hold on the leaders of Israel. (3)

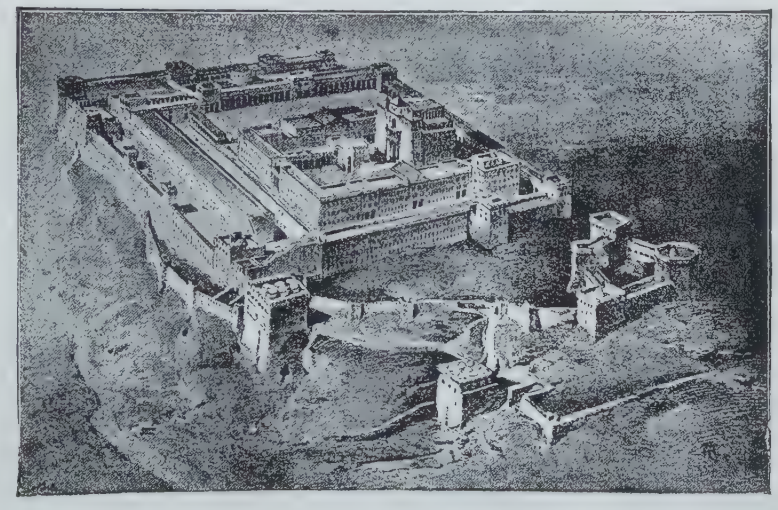
7. THE PERIOD OF CONQUEST AND THE JUDGES.

(1) **Early Prophecy in Israel.**—Among the Hebrews the *man of God*, to use his widest designation, is at first called *Seer*, or *Gazer*, the word which Balaam uses of himself. In consulting the Divine will he employs the same external means, he offers the people for their evidence the same signs, as do the seers or soothsayers of other Semitic tribes. He gains influence by the miracles, *the wonderful things*, which he does. Moses himself is represented after this fashion. He meets the magicians of Egypt on their own level. His use of *rods;* the holding up of his hands, that Israel may prevail against Amaleq; Joshua's casting of lots to discover a criminal; Samuel's dream in the sanctuary; his discovery for a fee of the lost asses of Saul; David and the images in his house, the ephod he consulted; the sign to go to battle *what time thou hearest the sound of a going in the tops of the mulberry trees;* Solomon's inducement of dreams by sleeping in the sanctuary at Gibeah—these are a few of the many proofs that early prophecy in Israel employed not only the methods but even much of the furniture of the kindred Semitic religions. But then those tools and methods were at the same time accompanied by the noble opportunities of the prophetic office to which I have just alluded—opportunities of religious and social ministry—and, still more, these opportunities were at the disposal of moral influences which, it is a matter of history, were not found in any other Semitic religion than Israel's. However you will explain it, that Divine Spirit, which we have felt unable to conceive as absent from any Semitic prophet who truly sought after God, that Light which lighteth every man who cometh into the world, was present to an unparalleled degree with the early prophets of Israel. He came to individuals, and to the nation as a whole, in events and in influences which may be summed up as the impression of the character of their national God, Jehovah: to use Biblical language, as *Jehovah's spirit* and *power*. — *G. A. Smith, "Book of the Twelve Prophets," Vol. I., pp. 16-18.*

(2)—*Cf. p. 451 last note.* (3)—*Cf. p. 453 last note.*

8. DAVID AND SOLOMON.

The Ark Recovered by David.—Two events in particular render the period of David and Solomon religiously significant; the one accomplished by David was the fixing upon Jerusalem as the capital and the recovery of the ark from Kirjath-jearim. David was the first real king of Israel ("Samuel judged Israel all the days of his life," cf. 1 Sam. 7:15), because he was a man after God's own heart. Under Saul the nation had become somewhat unified, but he had died without subduing the Philistines or recovering the lost ark. This was accomplished by David. He repulsed the Philistines, extended the empire, recovered the ark, and centralized the national and religious life of Israel at Jerusalem. Through David, the city of the Jebusites became the city of God, of which the poets and prophets in Israel never tired to sing. He himself was the first great poet in Israel, for it is difficult to think that none of the seventy-three psalms ascribed to him is his. Like the beautiful and pathetic elegy on Saul and Jonathan (2 Sam. 1:19-27), his psalms express the deepest emotions of the heart. He was a man of deep piety and heartfelt religion. (1)



The Temple of Solomon.

The Temple Constructed by Solomon.—The other religious event of this period was the erection of the Temple by Solomon. David had planned to build a house for *Jehovah*, but was prevented by having been so continually engrossed in war. His son and successor, Solomon, was a man of peace. He inherited and maintained the empire of his father. He also enriched himself and his people through foreign commerce. But his greatest work was the erection of a House for *Jehovah*—a marvel of cost and beauty (1 Kings, 6:7). Into it the Ark of the Covenant was brought from the tabernacle which David had temporarily erected for it in the City of David. Here it once more found a home, until the downfall of the kingdom and the destruction of Jerusalem by Nebuchadnezzar in 536 B.C.

Whether now Solomon erected the temple merely to adorn the capital, or from purely religious motives, is difficult to state. His motives may have been mixed; we cannot say. Solomon was a wise executive, but his wisdom was not alone that which cometh down from above. If, as is probably true, his chief reason for building the temple was to centralize the religion of his people, which during the loss of the ark had in point of ritual become demoralized, it is strange that he should have been induced so easily to indulge the religious fancies of his ever-growing *harem*, even building for them high places of worship upon the mountains about the capital (1 Kings, 11:7, 8). (2) By such flagrant violations of the law, he lost influence as a king, and sowed the seeds of schism and idolatry which ripened shortly after his death. Still, Solomon taught many wise precepts. It is, indeed, highly probable that many of the Proverbs ascribed to him came from his pen.

The Priesthood.—It is difficult to think that there was no Levitical or Aaronic priesthood in Solomon's day. In Egypt, Israel must have become acquainted with priestly caste and ceremonies. Moses married a daughter of the priest of Midian. The history of the wanderings associates the establishment of the sacerdotal system in Israel with the covenant of Horeb. In the book of Joshua, priests are frequently described as bearers of the sacred ark; and Eleazar occupies a position similar to that accorded to Aaron in the Pentateuch (Josh. 14:1; 17:4; 19:51; 21:1). Phinehas, his son, is also mentioned with special emphasis (12:13, 30, 31); while Eleazar's death and burial are recorded as of peculiar importance (24:33). In the book of Judges the high priest inquires of God by Urim and Shummim (20:28). Micah secures a Levite to be his priest (ch. 17). In Samuel, the priesthood is identified with the house of Eli, and Abimelech is pictured as the head and representative (1 Sam. 22:11). Under David and Solomon, Zadok and Abiathar occupy the priestly office (2 Sam. 8:17), the former gaining the pre-eminence (1 Kings 1:19; 2:22-35) when the latter is thrust out by Solomon (1 Kings 2:27-35). (3) Hence, from this and similar evidence it is not required to suppose that the priesthood, with the high priest at its head, was the creation of later Judaism.

8. DAVID AND SOLOMON.

(1) **The Empire of David.**—The erection of the new capital at Jerusalem introduces us to a new era, not only in the inward hopes of the Prophet King, but in the external history of the monarchy. Up to this time he had been a chief, such as Saul had been before him, or as the kings of the neighboring tribes, each ruling over his territory, unconcerned with any foreign relations except so far as was necessary to defend his own nation or tribe. But David, and through him the Israelitish monarchy, now took a wider range. He became a King on the scale of the great Oriental sovereigns of Egypt and Persia, with a regular administration and organization of court and camp; and he also founded an imperial dominion which for the first time realized the Patriarchal description of the bounds of the chosen people. This imperial dominion was but of short duration, continuing only through the reigns of David and his successor Solomon. But, for the period of its existence, it lent a peculiar character to the sacred history. For once, the Kings of Israel were on a level with the great potentates of the world. David was an imperial conqueror, if not of the same magnitude, yet of the same kind, as Rameses or Sennacherib. "I have made thee a great name like unto the name of the great men that are in the earth." "Thou hast shed blood abundantly and made great wars." And as, on the one hand, the external relations of life, and the great incidents of war and conquest receive an elevation by their contact with the religious history, so the religious history swells into larger and broader dimensions from its contact with the course of the outer world. The enlargement of territory, the amplification of power and state, lead to a corresponding enlargement and amplification of ideas, of imagery, of sympathies; and thus (humanly speaking) the magnificent forebodings of a wider dispensation in the Prophetic writings first became possible through the court and empire of David.—*A. P. Stanley, "History of the Jewish Church," Vol. II., pp. 75-76.*

(2) **Solomon's Attitude Towards Religion.**—But amid the growing jealousy springing up from below, the inability of the monarchy salutarily to remove antiquated limitations which broke out as fresh evils, is most clearly visible in the treatment of one great principle connected with the predominant religion of that time. A greater freedom in religion was a necessity of the age. It can indeed by no means be shown from ancient authorities that Solomon, even in advanced life, ever left the religion of Jahveh, and with his own hand sacrificed to heathen gods. All traces of contemporary history extant testify to the contrary; and we still find an express statement that upon the altar which he erected to Jahveh he sacrificed thrice during the year (at the three great festivals) with all solemnity, as was indeed only becoming in a king such as he. But we must reflect that under him the kingdom of Israel had the strongest tendency to become an imperial power, and emancipate itself completely from all its ancient limitations. But in a prosperous empire, and especially in one which seeks its well-being in peace and commerce, the toleration of diverse religions is absolutely indispensable, for a government of this nature cannot desire any sudden change in the various tendencies and views of the people. Still less will it desire to destroy them with violence; and thus every form of religion was without doubt tolerated within the wide circumference of Solomon's kingdom. This is the true explanation why, in later life, as this tendency became more developed in his kingdom, he caused altars to Astarte, Chemosh, and Milcom for his Sidonian, Moabite, and Ammonite wives to be built on the mountain southeast of Jerusalem, below the Mount of Olives. This innovation was due neither to any desire to gratify a taste for building nor from any weak tenderness towards his foreign wives; but, from the position which the nation assumed, especially during the latter half of his reign, he could have no reason for not building such altars, nor could he give a better token that in his kingdom there was a universal religious tolerance, than by permitting his own wives to sacrifice to their national deities.—*H. Ewald, "History of Israel," 2d Edit., Vol. III., pp. 296-8.*

(3) **The Priesthood Under Solomon.**—Solomon, like his father David, certainly retained in his own hands the supervision of the Israelite priesthood, and, as we have seen, on suitable occasions probably acted himself as High Priest of his people. —*Ibid, p. 299.*

9. PROPHECY IN ISRAEL (CIR. 1000-500 B.C.).

Schism under Rehoboam.—The Monarchy was of short duration. Scarcely had the nation become unified under David and Solomon before the processes of disintegration set in. Freedom in religion bred democracy in politics. Schism was the result. Rehoboam was more shortsighted than his father, and by making a single mistake found himself bereft of ten of the twelve tribes. With the exception of Judah and Benjamin, the people preferred the leadership and government of Jeroboam. They were also willing to accept of his state religion, for, in order to maintain his strength against the religious influence of the capital, he set up two steers in honor of *Yahveh* in Bethel and Dan, places already famous for religious associations (*cf.* 1 Kings 12). He also made priests of the people who were not of the Sons of Levi, and ordained a feast in the *eighth* month like unto the feast which his people had been accustomed to observe at Jerusalem in the *seventh* month (1 Kings 12:31, 32). From this time on, religion, throughout the two kingdoms of Israel and Judah, but especially among the ten tribes of the northern kingdom, degenerated into formalism and idolatory. (1) and (2)

Group of Christian Children in Palestine.

Elijah.—But it was not God's purpose to be left without a witness. Israel might turn their backs upon *Jehovah's* dwelling-place; they might shut their eyes to the written law, but they could not close their ears to the warnings of an oral messenger who dared rebuke them face to face. The prophetic voice of Elijah is heard breaking the stillnes of Israel's night. He even warns the Monarch Ahab upon his throne, and rebukes his wicked Queen within the royal palace. Yet Israel persists in idolatory and sin. Elijah becomes hopeless of success. He feels himself alone on the side of *Jehovah*. Threatened by Jezebel, he flees to Horeb in the desert. He raises his complaint to God, and in that cry he gives a picture of the religious condition of his times. He sobs as he cries: "I have been very jealous for the Lord God of Hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I, only am left, and they seek my life to take it away." To whose melancholy complaint the Lord replies: "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto *Baal*, and every mouth which hath not kissed him" (1 Kings 19:10, 18). Nothing could better reflect the religious condition of the ninth century B.C.

Amos and Hosea.—Baal worship in the northern kingdom was more and more substituted for the worship of *Yahveh*. Dynasties rose, flourished, and passed away. Under Jeroboam II. (783-743 B.C.) the northern kingdom achieved its greatest

prosperity. Still Israel persisted in apostasy from *Jehovah.* The Assyrians were sent to rebuke them ; yet they followed idols. At this juncture Amos and Hosea were sent—both to the kingdom of the ten tribes—to warn Israel of their approaching doom, and bring them back, if possible, to the worship of *Jehovah.* Amos cries, "Seek *Jehovah* and live" (5:4.6, 14); Hosea, "Return unto the Lord thy God. He will heal thy backsliding and love thee freely" (14:1, 4). But Israel was too deeply sunken into sin to be recovered. Her fate was drawing nigh. Finally, in 722 B.C., the ten tribes were carried captive to Assyria.

Isaiah and Micah.—The religious state of the southern kingdom was not quite so discouraging. Instead of a mixture of *Jahveh* and *Baal* worship, as in Israel, the religion of Judah was rather an empty and heartless ceremonialism in honor of *Yahveh.* Hosea had exclaimed as he saw the gravity of Israel's apostasy, "Though thou Israel play the harlot, yet let not Judah offend" (4:15); whereas, Isaiah rebukes the people of Judah by asking, "To what purpose is the multitude of your sacrifices unto me?" (1:11). The one was desertion, the other empty ceremonialism. Under Jotham and Ahaz there was little hope of reform ; but Hezekiah was more susceptible to the influence of Isaiah, and became a faithful worshiper of *Jehovah.* He even undertook to reform the cultus of Judah. "He removed the high-places, and broke the images, and cut down the groves, and broke in pieces the brazen serpent that Moses had made : for unto these days the children of Israel did burn incense to it, and he called it Nehushtan. He trusted in the Lord God of Israel : so that after him was none like him among all the kings of Judah, nor any that were before him" (2 Kings 18:4, 5). By this reformation he postponed the fate of his kingdom. Unfortunately its effect was not permanent; but Isaiah, and his younger contemporary, Micah, never ceased to urge Judah to repent. The voice of the one cried, "Come now, let us reason together" (Isa. 1:18); the voice of the other, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).

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9. PROPHECY IN ISRAEL (CIR. 1000-500 B.C.).

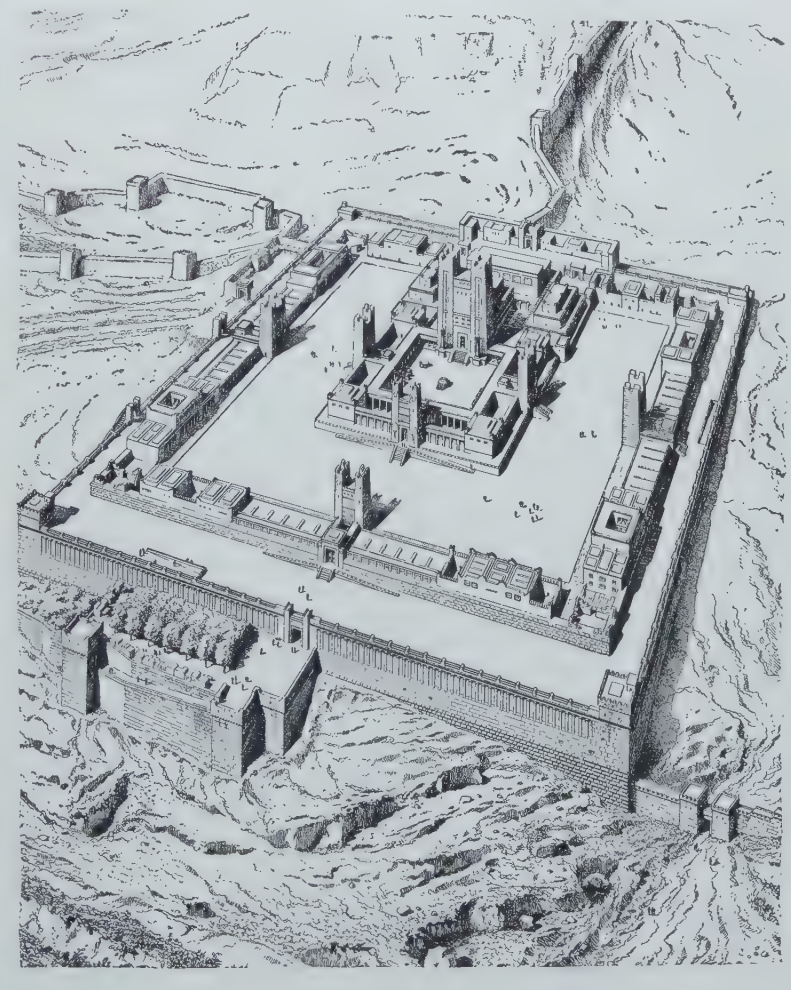
(1) **The Religious Life of the Northern Kingdom.**—The split in the kingdom divided the religious Israel, as it did the political, into two camps. In the Northern Kingdom Jeroboam could appeal to the fact that the divine worship which he gave to his kingdom was, both as regards locality and the form in which it was celebrated, in harmony with the past traditions of a considerable part of Israel. Bethel and Dan were, as sanctuaries of Yahvé, far older than Jerusalem; and though He had not necessarily been worshiped hitherto under the symbol of bulls, still the worship of images had not been anything particularly rare. Thus the cry, "These are thy gods which have brought thee out of Egypt," was intended to remind Israel that what Jeroboam offered them did not pretend to be anything new, but was a return to something widely practiced long ago in Israel.

We can therefore scarcely go wrong in supposing that the worship of the kingdom of Ephraim occupied the same level as *the worship on the high-places and the "serving" of images* in the age before the kings, and in the early years of the period of the kings. The brief and very general terms in which our Book of Kings refers to religious matters in the Northern Kingdom makes it difficult for us to form a definite picture of them. Still it is possible to fix some of its features. Bethel and Dan are merely the principal, but not the only sanctuaries of the Northern Kingdom; the former possesses a splendid temple which is under the special patronage of the king. The same was probably the case with Samaria. Besides these, the sanctuaries of Gilgal, Beersheba, Mizpah, and those on Mount Tabor and Mount Carmel are held in special veneration, and, very probable, too, places such as Shechem, Penuel, and Succoth. So far as its priesthood was concerned, Levitical descent is not considered an absolutely necessary qualification for office. There is no want of sacrifices and crowded festivals. Sabbaths and new moons are strictly celebrated; the tithe is dutifully rendered to Yahvé.—*R. Kittel,* "*History of the Hebrews,*" *Vol. II, pp. 304-5.*

(2) **Religion in Judah.**—We are little better informed regarding the Kingdom of Judah at this period than we are regarding that of Israel. It was its good fortune to have the Temple and its worship of Yahvé without any image, which it continued to preserve, although, perhaps, not without some curtailment, after the separation from Ephraim. Its priesthood is in the hands of the family of Zadok, who retained it until the time of the Exile. As Solomon did himself, his successors claimed the right to offer sacrifices without the intervention of the priesthood. At a latter period great offence was taken at this, but is is very questionable if their contemporaries, too, objected to it. Besides Jerusalem, there are here and there in the country local sanctuaries, called Bamôth, where Yahvé is worshiped without protest.—*Ibid, p. 308.*

10. RELIGIOUS DECLENSION IN JUDAH FROM 722 TO 586 B.C.

Comparative Exile.—The whole period between the downfall of Samaria in 722, and the destruction of Jerusalem in 586 B.C., was one of gradual dissolution. During these 136 years Judah dragged out a most miserable religious existence. Politically, too, she was a vassal state, first to Assyria, and then, after the overthrow of Nineveh in 606, to Babylon. She lived merely by the grace of her eastern enemies. In 701 Judah lost everything but her capital. This fact has an important bearing upon one's interpretation of the much-disputed prophecies of Isaiah, viz., chaps. 13-23, 24-27, 34-39, but especially chaps. 40-66. In the present opinion of the writer these prophecies do not show a background of *absolute* exile, but of *comparative* exile—such, *e.g.*, as Judah experienced in the closing years of the eighth century. By promising the people of Jerusalem that God would not cast off his people, and that those already in banishment should return, the prophet Isaiah stayed the imminent fate of a despairing people on the very verge of surrender. Read, therefore, in the light of Judah's *comparative* exile, the last twenty-seven chapters of Isaiah were of the most practical character for Judah in the trying circumstances of vassalage to the cruel Assyrian.



The Temple of Jerusalem, according to Ezekiel.

The Reformation of Josiah (621 B.C.)—The successors of Hezekiah, *viz.*, Manasseh and Ammon were both disloyal to the worship of *Jehovah.* Through them the influences of Assyrian idolatry preyed more and more upon the vitals of the nation's quivering religious life. But the pious in Judah still remained faithful to *Jehovah.* Josiah became king when he was but eight years of age (640 B.C.). Two prophetic voices were raised in the early years of his reign against Assyria, by Zephaniah and Nahum. A little later (626) Jeremiah was called to the prophetic office. These, together prepared the way for Josiah's reformation. It is difficult to say what gave

the king his first impulse to reform the religion of Judah, but it is evident that he had already begun before the book of the law was found by Hilkiah in the temple (*cf.* 2 Kings 22:5; 2 Chron. 34:3). The discovery of this *ancient* (2 Kings 18:13) roll, however, had a mighty effect upon the young king, causing him to destroy the high-places and put away all idolatry from the land. Moreover, he attempted to restrict all worship of *Jahveh* to Jerusalem, as Hezekiah, a century before, had tried to do, but without lasting effect; for, as soon as Josiah was dead, the people relapsed as before into the sins of idolatry. (1)

Jeremiah and Ezekiel.—Jeremiah had been preaching already five years when the book of the law was found, yet he never alludes to the discovery by Hilkiah (except it be in 15:16), nor hints that a reformation had taken place. He was pre-eminently a prophet of judgment. He pled with Judah as long as there remained any apparent hope of salvation for the nation (3:13, 22); but when he saw the storm-cloud gathering and every chance of deliverance cut off, he gave them over to their doom, but, at the same time, promised that they should return from captivity and be partakers of the *new covenant* (12:15, 29:14, 30:3, 31:31-37).

Habakkuk and Ezekiel were contemporaries of Jeremiah. The former prophesied against the Chaldeans in the closing years of the seventh century; the latter after the first captivity (597), on the banks of the river of Chebar, in Babylonia. Ezekiel's mission was twofold: (1) to pacify his fellow exiles, who were eager to return to the dissolving Judean state, and its tottering capital; and (2), when all was over, to outline for Israel the worship of their future church (Ezek. 40-48). For, in the year 586 B.C., Nebuchadnezzar, the king of Babylon, took Jerusalem; the temple was burned, the Ark of the Covenant was destroyed, and the land of Judah became a desolation.

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10. RELIGIOUS DECLENSION IN JUDAH FROM 722 TO 586 B.C.

(1) **Two Religions of Jehovah.** — It is not quite easy to gain a just conception of the religious condition of this time, or, indeed, of any time in the history of Israel. The traditional idea that Israel was perpetually falling into the worship of other gods than Jehovah is hardly correct. To understand the condition of religious thought among the people, we must go back to the beginning of the nation's history. The people, on entering Palestine, did not drive out the Canaanites or exterminate them; they settled down beside them in many places (Judges i. 27-36), and virtually absorbed them. The Canaanites became Israelites. But in becoming Israelites the native populations could not but carry over into the life and thought of Israel much of their own debased religion and morals. Further, the tribes of Israel, in their isolation from one another and distance from the central sanctuary, found places of worship ready to their hand in the native *high-places*. These they adopted as sanctuaries of Jehovah worship. It is proof of the vigor of the Jehovah religion that it did not succumb before the worship of the native Baals. The Israelites, except in isolated localities, did not become worshipers of Baal; the Canaanites became worshippers of Jehovah. It could not but be that a religion of Jehovah would thus arise which was debased by many Canaanitish elements. Two religions of Jehovah thus existed side by side, a higher and a lower: the pure religion of Mosaic Israel, and the debased religion arising through amalgamation with the native population. In the latter there was an assimilation of the worship of Jehovah to the native worship, and consequently an obscuration of the lofty ethical conception of the God of Israel, who sank down nearly to the level of a nature-god, whose office was to give the people "their bread and water, their wool and flax, their oil and their drinks" (Hos. ii. 5). The conception which masses of the people had of Jehovah was one which He could not recognize as the conception of *Him;* hence He says in Amos v. 5: "Seek Me, and seek not unto Bethel." Ostensibly and in name the people worshiped Jehovah, but the conception they had of Him and the service they rendered Him were proper rather to Baal. Nevertheless, the ancient Mosaic conception of the God of Israel and knowledge of him still lived. It animated the prophets, and no doubt many more in all ages. The prophets, in seeking to inspire men with a purer idea of God, are all conscious that they are no innovators. They stand on the old paths. Jehovah as they conceive Him is the historical God of Israel (Hos. xiii. 4). It is the people who have changed (Is. i. 4; Jer. ii. 5-8).

Thus a conscious antagonism between two parties pervades the history of Israel, and fills the pages of all the prophets. It is an antagonism between two conceptions of Jehovah, and two ways of serving Him. . . . In religion they (kings of the house of Josiah) pursued the policy of *laissez-faire*, under which every man did that which was right in his own eyes. They were, however, all worshipers of Jehovah, God of Israel; the names they bore or assumed are all compounded with His name. No doubt it was the old traditional service of Him that they favored, as it had been practiced by Israel on the high places from time immemorial. — *A. B. Davidson, "The Exile and the Restoration." pp. 14-16.*

11. THE EXILE AND THE RESTORATION (586-516 B.C.).

The Religious Discipline of Israel.—The history of Israel is one constant illustration of the Divine method of instruction. Thus, the slavery of Egypt, in which the Israelites were conscious of a common ancestry, but had no institutions expressive of national unity or organization, gave birth to the spirit of nationality. The desert wanderings, by which God chastened Israel as a man chasteneth his son (Deut. 8:5), feeding them with manna, that he might humble them, and that he might prove them, *to do them good in their latter end* (Deut. 8:16), was the discipline for their reluctance and unbelief at Kadesh-barnea; through it Israel was prepared for the successful conquest of Canaan. The loss of the Ark to the Philistines, though it estranged many from the true worship of *Jehovah* and deprived the pious in Israel of a central sanctuary, tended, nevertheless, to purify their religion of a persistent superstition which regarded the Ark as a kind of fetish and the temple as an asylum from the enemy, and so paved the way for that broad catholicity of later prophecy which allowed that incense and sacrifices might be offered *in every place* unto the name of *Jehovah* (*cf.* with Jer. 3:16 and 7:4, Mal. 1:11). It required, however, the actual destruction of Jerusalem to shatter the vain faith of those who trusted in the inviolability of the Temple and rid them of false views of worship and of God. For, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:21, *cf.* Deut. 4:15, 23, 24). The Exile accomplished the Divine purpose. The nation, being now removed from home and sanctuary, began to study the true meaning of the religion of their fathers. It is possible also that some of the pious in Israel began to write in this period, though it is doubtful that the age was especially productive of literature. (1)

Candelabrum and Table of Shewbread, as represented on the Arch of Titus at Rome.

Zerubbabel and Joshua.—The half century between the downfall of Jerusalem (586) and the edict of Cyrus (536) witnessed the overthrow of Babylon by the Medes and Persians (539), but as far as we know the age produced no great religious leaders. When, however, Israel's discipline was over, and the edict of Cyrus went forth that the Jews dispersed throughout Babylon might return to their own land, forty-two thousand three hundred and sixty, under Zerubbabel and Joshua, set out for Jerusalem. Zerubbabel was the civil head of the new community, and Joshua the ecclesiastical (Ezra 1 and 2).

The Temple Rebuilt.—The purpose of the new colony was to rebuild the city

and the temple. They cleared away the rubbish and builded the altar of the God of Israel (Ezr. 3), planning to go forward with the reconstruction of the temple. But they were opposed by the Samaritans, who, offended because they were denied the right of assisting in building the sacred edifice, in order to retaliate sent letters to the king of Persia, and accused the new colonists of disloyalty to the central government (Ezra 4). This delayed the work for about sixteen years. Meanwhile the new congregation in Jerusalem became so engrossed in self-aggrandizement and personal gain that they cared no longer for temple building. About this time (520 B.C.) two prophets arose, the aged Haggai, and his younger contemporary, Zechariah, whose mission was to inspire the new colony to complete the sanctuary of Jehovah. (2) For four and a half years the work went steadily forward, without further opposition from the throne, and in the year 516 the house, inferior as a building to the temple of Solomon, yet filled with heavenly glory (Hag. 2:3, Zech. 2:5), was dedicated to the worship of *Jehovah*. With the completion of the temple the "seventy years" predicted by Jeremiah (29:10*f*) were fulfilled (586-516). The movement had been national, as well as religious, and gave rise to the so-called post-exilic hierarchy.

11. THE EXILE AND THE RESTORATION (586-516 B.C.).

(1) **Meaning of the Fall of the State.**—The fall of Judah was the triumph of Jehovah. If when other peoples perished their gods sank with them, Jehovah rose the higher over the ruins of Jerusalem. He was seen to be the God of Righteousness, the moral Ruler of the world—

> Jehovah of Hosts was exalted in judgment,
> And the Holy God sanctified in righteousness
> (Is. v. 16).

This was the Jehovah of the prophets. As for the Jehovah of the masses and the false prophets, the mere national Deity of Israel, he had succumbed before the gods of Babylon. And possibly many of the less instructed of the people fell, for a time at least, into such perplexity that all faith in the name of "Jehovah" was extinguished. And naturally, if to the prophets and those of like mind with them Jehovah had triumphed, in the eyes of the nations He had suffered a defeat. The idea of a God exercising a moral rule over His own people would not occur to the heathen, and they judged that Jehovah was weak and unable to protect His people—"These are the people of Jehovah, and they are gone forth out of his land" into exile (Ezek. xxxvi. 20). The revelation of Jehovah to the nations had suffered an eclipse. His star had sunk with that of His people. This was felt by prophets like Ezekiel. Yet the obscuration was but temporary. The Lord would build up Zion and appear in His glory (Ps. cii. 16). When He restored His repentant people His glory would be revealed, and all flesh would see it together (Is. xl. 5). Then both His power and His moral rule would be made manifest to the eyes of the nations (Ezek. xxxix. 25 29).

These are prophetic ideas. History suggests a third. Though the destruction of the state might appear the greatest calamity that could befall the Kingdom of God, it was in its effects the greatest step towards Christianity taken since the Exodus. For first, it divorced, for a time and in idea at least, religion from ritual and sensuous worship and made it a thing altogether of the mind. The life of prophets and people become one of faith absolutely (John xvi. 7); and the religious mind, no more hampered by local limitations and traditions, was free to pursue its ideals and project them upon the screen of the future; and to this is due the purity and spiritual elevation of the religious aspirations that belong to the period of the Exile. Again, the idea of a mere God of the nation had been buried in the ruins of the state. The idea, necessary to begin with, must give place to ideas more advanced, at once wider and more inward. Though the people had perished the individuals remained, and Jehovah remained, and thus religion became a thing of the individual mind. The old covenant made with the people in a mass gave place to the new covenant, the tables of stone to a law written on the heart of each (Jer. xxxi. 31). The individual rose to the consciousness of the worth of his own personal spirit, and the joy of a personal relation to God. And religious individualism is religious universalism. The death of the people was the birth of the individual, and the ruin of the State the rise of the Church.—*A. B. Davidson, "The Exile and the Restoration," pp. 38-40.*

(2) **The Prophets Haggai and Zechariah.**—First of all, on the first day of the sixth month in the second year of the reign of Darius, arose Haggai. He was to all appearance a prophet already far advanced in years, and one of the very few who had seen the Temple of Solomon and still survived. He regarded the very disasters which the people had experienced for many years in the cultivation of the soil as a proof of the divine displeasure already incurred by the growth and spread of selfishness. He therefore exhorted them all, but especially the two leaders, Zerubbabel and Joshua, to take up the building of the Temple once more with greater zeal; and when the simple words of his admonition took effect, he promised the immediate advent of better times. In the beginning of the eighth month of the same year appeared Zechariah, with similar exhortations. He was certainly a much younger man than Haggai, not born before the Babylonian period, and of priestly family. He is the first in whom we can distinctly trace any powerful influence of the civilization of Eastern Asia, in the representations and figures in which he has no hesitation in allowing his imagination to clothe itself on suitable occasions. —*H. Ewald, "History of Israel," Vol. V., p. 109.*

12. JUDAISM (CIR. 500 B.C.—70 A.D.).

The Post-Exilic Congregation.—The devout enthusiasm kindled at the time of the temple-building by Haggai and Zechariah was unfortunately effervescent. The theocratic spirit steadily declined, and consequently the whole community slowly degenerated. The colony grew, however, it is true, by means of the numerous accessions of escaped Israelites who came in from various directions. Many may never have left Palestine at all; for there seems to be some truth in the theory of Kosters, viz., that the temple was built by the people whom Nebuchadnezzar had left behind in the land (*cf.* "Het Herstel van Israël," W. H. Kosters, Leiden, 1894).

Reformation Necessary.—Little is related in the Old Testament of the period between the completion of the temple (516) and the arrival of Ezra with fifteen hundred volunteers, who came to Jerusalem to reinforce the new religious community (458). We can only conjecture what must have been the religious life of those fifty-eight years from the conditions which emerge in the days of Ezra and Nehemiah. That the colony did not appreciate the greatness of its mission is clear from their intermarriage with the natives — Ammonites, Arabians, etc., — their adoption of foreign customs and religion, and the worldliness of the priesthood.

Mount Gerizim.

Ezra and Nehemiah.—Ezra, a priest of the family of Zadok, came to Jerusalem in order to bring gifts to the temple, regulate its services, and instruct the people in the Law of Moses (Ezr. 7:25, 26). But he was temporarily diverted from his purpose by what appeared to him to be a menace to the community—intermarriage with the heathen. The idea of religious exclusiveness seemed to him to be fundamental. He, therefore, commanded that the guilty should put away their foreign wives, and so respect one of the most important statutes of Mosaism. This injunction naturally caused dissatisfaction; but, for the time at least, Ezra succeeded. It was next resolved, in order to secure religious exclusiveness, to build a wall about the city (Ezr. 4:12). But the protracted wars between Persia and Greece rendered it quite impossible to construct anything in the West which had the appearance of a fortification. (1) Later, however, in the year 445 B.C., with the permission of the king, it became a fact. Nehemiah, the cup-bearer to Artaxerxes, obtained authority to perform the work. His mission was political. He proceeded with the utmost caution. When, however, he had once made a begin-

ning, he prosecuted his task in spite of opposition. In fifty-two days the walls were up and the work complete (*cf.* Neh. 6 and 12). In the autumn of the following year (444) an event of even greater importance took place—the introduction of the Law (*cf.* Neh. 8 and 9). Ezra read the law from a pulpit temporarily constructed in the open streets of Jerusalem, in the hearing of all the people; and when he had finished, it was ratified by them in solemn covenant. Nehemiah returned subsequently to the court of Persia. (2) and (3)

The Prophet Malachi.—Prophecy was nearly exhausted. Nehemiah's stay in the East was brief. He hastened to return to Jerusalem in order to assist Malachi and Ezra in their reformation of the religious practices of Jerusalem. It was also a reformation of religious indifference, which, having arisen first in loss of faith and zeal on the part of the priests, had percolated every stratum of society. Such a reformation required the greatest courage and demanded the strongest personalities. Malachi, the prophet, and Nehemiah, the cup-bearer, were of this type, and their purpose was accomplished.

The Samaritan Sect.—One important result of this reformation was the expulsion of a priest (*cf.* Neh. 13: 28) guilty of intermarriage with the heathen, who betook himself to Samaria and organized (it is supposed) the Samaritans into an independent religious community. This sect accepted of the Jewish Law, built a temple on Mount Gerizim, and have remained ever since an independent and exclusive religious community, numbering to-day about three-hundred souls.

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12. JUDAISM (CIR. 500 B.C.—70 A.D.).

(1) **The Movement Under Ezra.**—We must consider the movement under Ezra as much a national one as that under Zerubbabel. The families from which Ezra's one thousand five hundred men were drawn were the same as those which furnished contingents to the first return. The gifts entrusted to Ezra for the Temple were of such value that the whole eastern Dispersion must have contributed to them. The negotiations between Artaxerxes and Ezra, and the Firman authorizing him to introduce the Law (vii. 13, 14), show that the king regarded the movement as an act of the Jewish nationality. The Persian rulers took almost as much interest in the religions of the nationalities subject to their sway as in their political behavior. They not only protected these religions, but subsidized them out of the provincial revenues, and bestowed rich personal gifts upon the temples. They desired to secure the favor of all the gods worshiped in their dominions (Ezra vii. 23). The monotheism of that age was not yet logical.—*A. B. Davidson, "The Exile and the Restoration," p. 91.*

(2) **Nehemiah's Personality and Work.**—Nehemiah is one of the most engaging personalities in the Old Testament, and the naive self-consciousness with which he dwells on his own characteristics and doings greatly adds to his attractiveness. He was self-contained and self-reliant, prompt in forming his resolutions, and determined and masterful in carrying them out. The moment he heard from his brother Hanani the deplorable condition of Jerusalem, his resolution was formed to seek leave from the king, though he had to wait several months for the opportunity (i. 1, ii. 1). On his arrival at Jerusalem he took a nocturnal ride round the city to see its condition for himself: "Neither told I any man what my God had put it into my heart to do" (ii. 12). Characteristic are the phrases he uses—"I consulted with myself" (v. 7); "I contended with the rulers" (xiii. 11, 17); and equally characteristic were his dramatic gestures when heated with altercation—"I shook out my lap, and said, So God shake out every man from his house and from his labor that performeth not his promise"(v.13). The Tyrian fishmongers, who exposed their wares on the Sabbath, he threatened, saying, "Why lodge ye about the wall? If ye do so again, I will lay hands on you" (xiii. 21). And the threat was not an idle one. Finding in the country places some rustics who had married women of Ashdod, he thrashed them and plucked off their hair (xiii. 25). It has been said by some one that Ezra, when driven to extremities, plucked his beard, while Nehemiah in like circumstances plucked other people's beards. He was certainly as vigorous in action as he was resolute in temper.—*Ibid, pp. 98-99.*

(3) **The Effect of Introducing the Laws.**—In the position then occupied by Israel, one of the first and most significant consequences of the establishment of the hagiocracy was the final extinction of all the better prophecy. We have, indeed, already seen that even before the destruction of Jerusalem prophecy had attained the highest point within its reach in the course of the history of this people; for it was one of those elements of the life of Israel which could not rest until they had realized their own inner perfection. Nevertheless, the exceptional nature of the days of Israel's great trial, followed by its approaching release, roused it once again to powerful expression, as we have previously described; and then in the new Jerusalem prophecy strove to rise again quite after the ancient type, and on the sacred hearth of Zion itself its lightning flashed forth with considerable power yet once again in Haggai and Zechariah. But it could no longer flourish in its purest sphere of action as the creative source of the life and spirit of revealed religion where a sacred book already contained this revelation with sufficient detail and precision, and was regarded as the final authority.—*H. Ewald, "History of Israel," Vol. V., p. 175.*

SECOND WEEKLY REVIEW.

7. **THE PERIOD OF CONQUEST AND THE JUDGES.**—Religion in the time of Joshua, Shiloh the center of worship, The loss of the Ark, The creation of the monarchy by Samuel, The Sons of the Prophets.
8. **DAVID AND SOLOMON.**—The Ark established in Jerusalem, The erection of the Temple, The character of Solomon, The priesthood.
9. **PROPHECY IN ISRAEL.**—The schism under Jeroboam, Elijah, The religious condition of Israel in the time of Ahab, The mission of Amos and Hosea, The messages of Isaish and Micah.
10. **RELIGIOUS DECLENSION IN JUDAH FROM 722-586 B.C.**—The relation of Judah to Assyria, The reformation of Josiah, The influence of Jeremiah, Of Habakkuk, Of Ezekiel.
11. **THE EXILE AND THE RESTORATION.**—Examples of God's discipline of Israel, The lesson of the Exile, The mission of Zerubbabel and Joshua, The second Temple.
12. **JUDAISM.**—The character of the post-exilic colony, The reform of Ezra, Nehemiah's work, The Prophet Malachi, The origin of the Samaritan sect.

QUESTIONS.

7. *Was the period of Joshua favorable to religion? What was the significance of Joshua's setting up the tabernacle at Shiloh? Of the loss of the Ark? The character of the Sons of the Prophets?*

8. *What was David's contribution (a) to the political strength of Israel, (b) to their religious life? What was Solomon's share in the glory of Israel? Was it altogether for Israel's best religious welfare? The condition of the priesthood in the time of the Monarchy.*

9. *The immediate cause of schism between the tribes. Wherein did Elijah show courage? Cowardice? Which prophets labored in the Northern Kingdom? What were their respective messages? The effect of their preaching? Who were their prophetic contemporaries in Judah?*

Tomb of Joseph.

10. *On what grounds is the expression "comparative exile" to be justified? What bearing does it have upon our interpretation of Isaish 40:66? When did the reformation of Josiah find place? Its cause? Its effect? Who prophesied in the declining years of Judah's career? To what effect?*

11. *Illustrate how Jehovah disciplined Israel. Show the parts taken by Zerubbabel and Joshua in the restoration of the Jews to Palestine. Which two prophets encouraged the people to rebuild the temple?*

12. *What was the tendency among the Jews after the restoration? Causes of growth? What is Koster's view? Who were the reformers of the fifth century B.C.? What was each one's share in the work? What was the origin of the sect called "Samaritans"?*

SUBJECTS FOR SPECIAL STUDY.

1. *Study especially the period just subsequent to the loss of the Ark, and its natural effect on Israel; also the similarities and differences between the "Sons of the Prophets" and modern Dervishes.*
2. *The age of David and Solomon compared with the period of the Judges. Observe carefully the importance of the temple as a conserving influence. Also the character of the priesthood.*
3. *Study the rise of prophecy. Compare it with heathen soothsaying.*
4. *Compare the records left by Sargon and Sennacherib with the Old Testament in order to get a true conception of the weakness of Judah in Isaiah's later years. Estimate with greatest care, also, the causes and effects of Josiah's reformation.*
5. *Study the conditions of the Exile as a period of literary production. Test the value of Koster's view that the temple was built by Israelites left in the land.*
6. *Point out Ezra's importance as scribe and reformer.*

13. JUDAISM IN GRAECO-ROMAN TIMES (B.C. 333-70 A.D.).

The Diaspora.—Already in Persian times the Jews had begun to scatter; but under the influence of Greek culture and religion, their dispersion was far wider. Commercial interests attracted them into Asia Minor, Arabia, and Lower Egypt, especially to the city of Alexandria. The great significance of their dispersion becomes obvious when we remember that all these Jewish communities became later so many mission stations of Christianity. (1) and (2)

The Septuagint Version of the Old Testament.—The Jews who emigrated to Egypt learned to speak Greek (hence called *Hellenists* in Acts 6:1, 9:29, in distinction from the *Hebrews* who remained in Palestine); consequently, they felt the want of a Greek translation of the Mosaic law. This was begun in the reign of Ptolemy Philadelphus (285-247 B.C.), and was the first translation ever made, not only of the Scriptures, but of any book.

Ruins of a Synagogue at Kefr Bir' îm.

Synagogues and Scribes.—In the development of Judaism, synagogues (though not intended to detract from the temple's rights) sprang up and became the chief centers of Jewish life and religion. "They that feared the Lord spake one with another" (Mal. 3:16). Regular instruction was provided by them at the hands of the Scribes, who now took the place of the prophets as the religious leaders of the nation. The result of this new system tended, on the one hand, to make religion an *individual* matter, but, on the other, caused it to degenerate into lifeless form and ceremony.

The Maccabean Age.—The history of the Jews from Nehemiah's time (cir. 445) down to the beginning of the second century B.C. is almost a perfect blank. Little is known of the real state of the Jewish religion during this period, except that the high-priest stood at the head of the state and gradually acquired more and more political power. Early in the beginning of the second century B.C. Palestine, which, from the time of the breaking up of Alexander's empire, had been under the rule of the Ptolemies of Egypt, became the possession of the kings of

Syria and Babylonia. Antiochus Epiphanes began to rule in Syria 175 B.C. The priesthood in his time was exceptionally corrupt. The office was given to the highest bidder. Some even dared put their rivals out of the way in order to gain the position. Trouble and confusion ensued. The Jews became a burden to the state. Promised tribute failed to be paid to the king. Matters grew worse and worse. At last Antiochus determined to get rid of the difficulties by compelling the Jews to abandon their religion, and sacrifice to Pagan gods. Merciless persecutions were perpetrated in order to overcome persistent opposition. He introduced Greek customs and manners. He desecrated the altar of Jerusalem by causing sacrifices to be offered to Jupiter. He also caused the temple to be polluted. At length there was an uprising among the pious in Israel. Matthias, a priest of the Asmonean family, rallied the faithful of the people about him, overthrew the altars of the heathen, and then fled to the mountains and raised the standard of liberty. Bitter struggles ensued, in which Matthias' son Judas, called afterwards Maccabeus, from the initials of their Hebrew war-cry, "Mi-Ka-moka-Baelim-Ihovah=Who is like unto thee, O Lord, among the Gods?" (Ex. 15:11), gained signal victory. The temple was purified, and the worship of *Jehovah* restored. The patriotic resistance of the Jews during this period against the Hellenizing tendencies of the king, furnishes one of the most heroic chapters in Jewish history (*cf.* I. and II. Maccabees).

The Roman Conquest (37 B.C.) was practically the continuation of Greek rule. Paganism still remained the Jews' religious foe. Herod the Great, an Idumean by birth, ruled as king of the Jews (B.C. 37–A.D. 4). He repaired the temple at lavish cost, making it gorgeously magnificent. But his love for the Jews' religion was only external. Even the Jews themselves were becoming stereotyped and formal, at least one party among them. The cleavage which had taken place long before between the conservative *Hebrews* on the one hand and the liberal *Hellenists* on the other was continued under the opposition of Pharisees and Sadducees. These, together with the Scribes, and an ascetic sect called Essenes, were the principal parties in Judaism in the time of our Lord. (3)

13. JUDAISM IN GRAECO-ROMAN TIMES (B.C. 333-70 A.D.).

(1) **The Dispersion.**—It is true, men usually took no account of the peculiarity of the Jewish faith and attached more value to the rites than to the ideas; it is true that Judaism became thus mixed, often in a very strange manner, with other forms of religion, to which it was diametrically opposed—but still the worship of the God of the Jews found warm friends and adherents on all sides. The number of those who were wholly or half converted gradually increased. As the patriotism of the Jews detached itself from its native soil without losing on that account its warmth and heartiness, so—and now in the most real sense—"from the rising of the sun even unto its going down, the name of Jahveh" became "great among the heathen," while at the same time the close relation between him and the people who for centuries had called themselves after him remained undisturbed.—*A. Kuenen, "Religion of Israel," Vol. III., pp. 167-8.*

(2) **The Multiplication of Synagogues.**—At Alexandria, at Rome, at Babylon there was no Temple. But in every one of those cities, and by many a tank or river-side in Egypt, Greece, or Italy, there was the same familiar building, the same independent organization, the same house for the mingled worship and business of every Jewish community. And thus, inasmuch as the synagogue existed where the Temple was unknown, and remained when the Temple fell, it followed that from its order and worship, and not from that of the Temple, were copied, if not in all their details, yet in their general features, the government, the institutions, and the devotions of those Christian communities which, springing directly from the Jewish, were in the first instance known as "synagogues," or "meeting-houses," and afterwards, by the adoption of an almost identical word, "Ecclesia," "assembly-house."—*A. P. Stanley, "History of the Jewish Church," Vol. III., p. 409.*

(3) **The Rise of Parties in the Maccabean Age.**—It will be remembered that the form of government of the Jews underwent no real change by the transfer of the supreme power from the Persians to the Greeks. Both before and after this the executive power was in the hands of the High-priest, who exercised it, at all events from the third century B.C., in conjunction with the *Gerousia* (=Council of Elders). The high priestly and other families of distinction formed together *the* ruling *aristocracy.* Opposed to it, among the Jews as elsewhere, there were the *people.*—*A. Kuenen, "Religion of Israel," Vol. III., p. 118.*

So the germs of faction were already in existence among the Jews before the reign of Antiochus Epiphanes. Or rather, the priestly aristocracy and the commoners, the latter led by the Scribes, already stood opposed to each other.—*Ibid., p. 119.*

14. JESUS THE PREDICTED MESSIAH.

The Religion of the Old Testament Unique Among the Religions of the World.—By means of its predictions of Hope, Prophecy prepared the way for a new dispensation. No other religion ever predicted the coming of its central Figure. Zoroaster, Buddha, Confucius, Mohammed appeared suddenly; Jesus Christ, on the contrary, was predicted centuries before he came. To the pious Israelite the hope of a coming Deliverer was constantly before his mind, increasing in clearness as age succeeded age. At length the Messiah came, as we believe, in the person of Jesus Christ.

Messianic Prophecy—To follow the course of Messianic prediction in the Old Testament is like stepping from hill-top to hill-top, and from one mountain peak to another. The *protevangelium* of all prediction is found in Gen. 3:15, which assured the Antedeluvians that the seed of the woman would bruise the head of the serpent. Redemption would come through the seed of the *race*. This was only generic. After the flood Noah blessed Shem, saying: that God should "dwell in the tents of Shem" (Gen. 9:26, 27)—a *family* selection, the *Shemites*. When God called Abraham out of Ur, he blessed him, and promised to make him a blessing to others (Gen. 12:1, 2)—a *national* selection, the *Hebrews*. Jacob blessed Judah, declaring that the sceptre should not depart from Judah until Shiloh came (Gen. 49:10)—a *tribal* selection, the tribe of *Judah*. These were the first dim gleams of hope as seen from the Patriarchial hill-top.

The vision of Moses was clearer. He confirms the promises made to the Patriarchs of God's selection of Israel in Ex. 4:22, 19:6, but goes farther. For the first time in the history of revelation, Moses sees the Messiah as a *Person*: "I will raise them up a Prophet from among their brethren like unto me" (Dt. 18:18). This describes his individuality.

David's picture is composite. His vantage-ground is higher than that on which Moses stood. First, he sees him as King seated on the right hand of God (Ps. 110:1); then as Priest after the order of Melchizedek (Ps. 110:4); as the Son of God (Ps. 2:7); as wedded to the nations, bringing grace to all (Ps. 45:12), and as ruling peacefully from sea to sea (Ps. 72:1*f*).

The Prophets stood not on hill-tops, but mountain-peaks. Amos and Hosea promised a restoration of all things. Isaiah furnishes a marvelous portrait of the Messiah. He names him Immanuel (Isa. 7:14); Wonderful Counsellor (9:6,7), and clothes him with attributes of wisdom and understanding (11:1, 2). Micah designates the place of his birth—"But thou Bethlehem Ephratah" (5:1). These were the visions of eighth century prophets.

On the second mountain-peak the visions are those of prophets who lived either in comparative or actual exile. Thus, when the nation was being lacerated by the Assyrian, Isaiah saw the Messiah wounded for our transgressions and bruised for our iniquities (Isa. 53:1*f*). A century later, when the kingdom of Judah was rapidly sinking into decay and the flower of the nation were being carried away to Babylon, Jeremiah beholds the Messiah as a Branch of Righteousness growing up out of the stump of the dying House of David (Jer. 23:5, 33:15); finally, Ezekiel, who labored among the dispersed of Israel, pictures Him as a Good Shepherd gathering his scattered sheep (Ezek. 34:11, 12). All these portraits reflect admirably the circumstances of their times.

On the last and highest mountain-height stood Haggai, Zechariah, and Malachi. Haggai emphasized the catholicity of divine grace (Hag. 2:7). Zechariah reaches the climax of Messianic promise. He takes the "foundation" stone of Isa. 28:16, and makes Him the cap-stone of God's spiritual temple (Zech. 4:7). The Kingly "Branch" of Isa. 11:1 and Jer. 23:5, 33:15, he enthrones as Priest—a thought foreign to earlier writers (Zech. 3:8, 9, 6:12, 13). The "King of Peace" (Psa. 72:1*f*)

he sees riding humbly into Jerusalem upon an ass (Zech. 9:9, 10). Ezekiel's "Shepherd" he beholds betrayed for thirty pieces of silver (Zech. 11:12, 13), pierced also by his nation (12:10), smitten by the sword of the Almighty (13:7), but in him a fountain opened for sin and for uncleanness (13:1). And then just before the voice of prophecy is forever hushed, Malachi, the last of the prophets, declares the coming of Elijah as the forerunner of the Angel of the Covenant, who should suddenly come to his temple (Mal. 3:1-3, 4:5). With this the book of Messianic prediction is closed.

Turning to the New Testament, prophecy becomes history. Jesus Christ is the predicted Messiah. Born of the seed of the woman, a Semite, a Hebrew, "the Lion of the tribe of Judah"; a Prophet like unto Moses; Priest, King, the Son of God; Immanuel, Wonderful, clothed with wisdom; born in Bethlehem, an obedient and suffering servant, a Branch of the decaying House of David; the Good Shepherd, betrayed by Judas, pierced by his nation, smitten with the divine permission, but in him a fountain opened for sin and for uncleanness. What an apologetic for Christianity! (1) and (2)

The Downfall of the Jewish Nation.—The birth of Christianity was the death of the Jewish State. The nation rejected Jesus. Roman law and Jewish faith repeatedly collided. Judaism was too proud to yield her national and religious freedom. Rome was too strong to tolerate their retention of it. Struggle was inevitable. Finally, in the year 70 A.D., the Romans under Titus besieged and took Jerusalem, and with it destroyed the Jewish *nation;* but they could not destroy Judaism. The Jewish *nation* succumbed: the Jewish religion survived. (3)

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14. JESUS THE PREDICTED MESSIAH.

(1) **The Goal of Old Testament Prophecy.**—Prophecy was no premature unrolling of the history of the future to gratify an idle curiosity; it was never separated from its ethical end. But from first to last it pointed forward to a great divine purpose slowly being evolved in the course of ages, to "some far-off divine event," towards which the history of Israel and the history of the world were moving. At one time that event seemed close at hand, as though the clouds might break at any instant and reveal the splendor of the divine presence; and then the hope was disappointed only to be reaffirmed with fresh confidence. Some partial accomplishment of promise served as an earnest of greater things to come, and gave assurance that it must yet find a more complete fulfillment. But who could rise from the study of the Old Testament prophets if the history of their hopes had finally ended there, without a keen sense of disappointment and failure? as one who might find in some lonely desert the foundations of a vast building laid, and costly materials prepared in abundance, with plans and sketches suggestive of majestic perfection, but all abandoned, unused, forgotten.—*A. F. Kirkpatrick, "The Doctrine of the Prophets," 1 Edit., p. 515.*

Then in the fullness of the times, the Christ came, gathering up into Himself and uniting in His own Person all those lines of prophecy which had seemed so strangely inconsistent and irreconcilable, filling them with a new meaning, vivifying them with a new energy. Here was the answer to all men's hopes; nay, vastly more; a combination, unique, unthought of, beyond the boldest venture of faith and hope to anticipate, needing the humblest teachableness to receive when offered for acceptance.—*Ibid., p. 517.*

(2) **No Phenomenon Analogous to Biblical Prophecy.**—We come to the conclusion that no phenomenon analogous to Biblical prophecy, even in form, is anywhere tobe found in the world of nations. It is true, all nations sought after special divine revelations beyond what reason and conscience taught them of the working of the Deity in nature and history, and expected to succeed by the intensifying of human susceptibility and by immersion in the unconscious nature-power. But such means of becoming acquainted with the divine, such morbid *self-enhancing* of the human spirit, artificially *enfeebling* it up to the point of unconscious surrender to the dominion of nature, is opposed to the true nature of God, and can only lead farther away from Him; whereas His Spirit reveals Himself in Israel by clear speech in keeping with His dignity.—*C. von Orelli, "Old Testament Prophecy," p. 24.*

(3) **Israel and Rome.**—The tragic end of the struggle between Israel and Rome now surprises us less than before. Christians have much too long, in spite of history, regarded the fall of Jerusalem as a divine retribution for the murder of the Messiah. It is time that the last remnants of that view should disappear. But even then the student of history will still see a connection between the rejection of the prophet of Nazareth and the last conflict with Rome. Judaism—too great, too proud for a national religion—was and remained a fruitful source of contest between the Jewish nation and its conquerors. Had the majority of the people been able to take the road indicated by Jesus, perhaps the stuggle of life and death would have been prevented. But the condemnation of Jesus was a powerful protest against universalism, the energetic assertion of the legal and strictly national principle. From that moment Israel's fate was decided. Her religion was to kill her. But when the temple burst into flames, that religion had already spread its wings and gone out to conquer an entire world.—*A. Kuenen, "The Religion of Israel," Vol. III., p. 281.*

View on the River Jordan.

THE RELIGION OF ISRAEL.

BY

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15. THE PRE-MOSAIC PERIOD.

The ancient Hebrews belonged to the Semitic group of nations, having its original home in northern Arabia, from which region migrations into the Mesopotamian valley formed the eastern branch, including the Babylonians and Assyrians. From Mesopotamia came the northern Semites or Arameans, and the western Semites, including the Phœnicians, Canaanites and Hebrews. Of these westward migrations, that of the Hebrews, was among the latest, including, as it did, clans that later broke off into separate nations, such as Moab, Ammon, and Edom. The memorials of Hebrew history and religion that have been preserved are found in the Old Testament. The books composing that collection are of varying dates, from the eighth to the second centuries B.C. But several of them contain documents much older. Traditions and legends of the past are incorporated, and the effort is made by later writers to reconstruct the origins of the nation, as well as the early history of the world. But the purpose of these narratives is rather religious than historical. The materials are chosen seemingly with the object of illustrating the growth of the religion, and not of giving a connected recital of the national experiences. It therefore becomes a matter of difficulty to discover the religious character of the earliest period, colored as it is by the ideas of the later days when the narratives received their present form. But this material deals with the earliest traditions of the race in a spirit marked by an earnestness and sobriety in striking contrast with similar accounts produced by other nations. (1) The Hebrew people brought with them from their earlier home in the east the religious conceptions common to the Semitic races, and these appear to some extent in the narratives of the early period, though modified and given other meanings by later writers. Yet from the first a new force was operating in this national history. That peculiar factor which distinguished Israel from other nations appeared early, even before the days of Moses. Those Semitic elements which this people had in common with its neighbors were used, modified, or eliminated in the development of that particular type of religion which the Old Testament alone discloses. Two processes were at work: the natural growth of religious ideas, as among other nations, and the providential evo-

lution of those unique elements whose fuller disclosure appears in Christianity. (2) Studied in the light of their heredity and environment, the Hebrews exhibit religious characteristics in striking contrast to those of their ancestors or the kindred tribes about them. But those peculiar forces make their appearance but slowly, and under the leadership of rare men. These men gave to the national life its chief significance. There is always a temptation, however, to observe only the unique features of Israel's religious life and to forget the thorough Semitism of this people and the features of its earliest cult, which is possessed in common with the other races of the Semitic family. These nations were polytheists, offered sacrifices, even human sacrifices, practiced circumcision, to some extent at least, erected sanctuaries for their gods, believed that certain places were sacred to the gods, had religious festivals like the Sabbath and other sacred seasons, used images in worship or as family terephim, and believed in a dim underworld into which the dead descended. Many, perhaps it may be said all, of these features are exhibited by the earliest Hebrew religion, and some continue and are developed, while others fall quite out of sight. But even from the earliest beginnings of the national life there is a difference between Israel and the rest. This is most strikingly illustrated in the conceptions of deity held by this people. From this the higher ethical character of the nation arose. The earliest ideas may have been polytheistic, as the plural form of the word *Elohim* (God) hints, and there may appear rare indications of such an idea (Gen. 3:22), but they are slight. There are no traces of a Hebrew pantheon. This is the more surprising when it is observed that the neighboring and kindred tribes of Edom, Ammon, and Moab, descended indeed from the traditional ancestors of the Hebrews, were polytheists. In the case of Moab, the evidence is found in the mention of at least two gods on the celebrated "Moabite Stone" of King Mesha. But while the worship of more than one god is not traceable in the religion of Israel, that religion is not, in its earlier stages, a pure monotheism, but rather monolatry, *i.e.*, the worship of a national God for Israel, (3) while admitting the existence of other gods for other nations (Jud. 11:24, 1 Sam. 26:19). There are certain interesting characteristics of the Hebrew idea of God which mark the being they worshiped as quite different from the gods of the nations about them. He had no goddess or consort, nor was his worship attended by any of those degrading rites connected so largely with the worship of goddesses. Fire was his symbol (Ex. 3:4, Jud. 13:20, 2 Kings 1:10). He could be seen only with peril to the beholder (Jud. 13:22), and sacred places and objects could be approached only with danger (1 Sam. 6:19, 2 Sam. 6:6*f*, Ex. 19:21*f*). He led his people in war (Ex. 15:3), and their achievements in battle were his own (Num. 21:14), while cities taken in his name and devoted to him were destroyed. In these and other elements of the faith are discerned the harsher and fiercer characteristics of the age. Righteousness was, however, the dominant feature of his nature, and to this belief much of the high ethical tone of the Hebrew religion is to be traced.

Abraham is the traditional ancestor of this people, and the one to whom the earliest disclosures of the divine character are made. Whatever the legendary nature of the traditions regarding this man, there can be little doubt of his reality and impress upon the national life. Faith in God is his motive. He comes westward to a new land in obedience to a divine impulse (Gen. 12:1*f*). He erects altars wherever he stops (Gen. 12:8, 13:4), and constantly lives in communion with God. He is even willing to offer his son in sacrifice (Gen. 22) according to the custom of his day, but is forbidden to carry out his purpose, and thus the ban is placed on the practice, though it does not disappear. (4) The patriarchs whom the early traditions introduce to us are not demi-gods, but men—men of very imperfect character, like Abraham and Jacob, and typical sheiks of the orient, whose counterparts might be found there to this day, but, withal, men with a moral purpose, if we may trust the outlines of their lives, a purpose never obscured in Abraham's case, gradually

attained in that of Jacob, and preparing for a fuller disclosure of the divine purpose in later days.

In this period, many of the elements of Semitic religion are discovered. Altars were built on hills and under trees, sacrificial meals and sacred festivals were celebrated, (5) circumcision was introduced, and probably abstinence from blood and the taboo of certain kinds of food were practiced. With these went the customs of blood revenge, polygamy, concubinage, and slavery. Images for worship, called terephim, were not unknown, even in the families of the patriarchs (Gen. 31:19), and sacred stones were set up and anointed with oil (Gen. 35:14, 15, Josh. 4:20), while certain places were deemed especially sacred, as Hebron, Shechem, the Oak of Moreh, and Beersheba.

15. THE PRE-MOSAIC PERIOD.

(1) **Character of Hebrew Writings.** — These accounts of primitive and primeval times, if we place them, simply as ancient documents, side by side with the early traditions and cosmogonies of other nations, are, as has been universally admitted, characterized by a sobriety, purity, and loftiness of conception which render them altogether unique. If we should set them down as merely the attempts on the part of the Hebrew writers to give an account of origins of which no historical record was in their hands, merely the consolidated form of legends and myths handed on from prehistoric times, we cannot but recognize the singular line that myth-making took in this particular case, as distinguished from the cases of polytheistic Semitic and non-Semitic races. — *J. Robertson, "The Early Religion of Israel," p. 486.*

(2) **The Peculiar Function of Israel.**—The Old Testament religion, like the Christian, did not come forth out of humanity according to the mere law of spiritual development, but as a result of the working, upon Israel's spiritual life, of that divine, self-communicating spirit which aims at establishing the kingdom of God among men. This religion rightly regards itself as called into existence by God, as called into existence by the clear separation of this one people from the life of the other peoples of the world. . . . As an experience of forces which lie outside the world of sense, it has its roots in the communication of the spirit, through the love and mercy of God, to such members of the human family as are privileged to become interpreters to their brethren of the heavenly life, that is to say, in a divine revelation. Israel's religious teachers are prophets, not philosophers, priests or poets. Hence the Old Testament religion can be explained only by revelation; that is, by the fact that God raised up for this people men whose natural susceptibility to moral and religious truths, developed by the course of their inner and outer lives, enabled them to understand intuitively the will of the self-communicating, redeeming God regarding men; that is, to possess the religious truth which maketh free, not as a result of human wisdom and intellectual labor, but as a power pressing in upon the soul with irresistible might. Only those who frankly acknowledge this can be historically just to the Old Testament. . . . The religion of Israel undoubtedly grew up on the natural soil of the religion of the Semites. But its full growth is only to be understood as due to the equipment, through God's creative power, of human spirits, and to the revelation of the divine life in the hearts of individual prophets.—*H. Schultz, "Old Testament Theology," Vol. I., pp. 53, 54, 111.*

(3) **Monolatry.**—Monolatry must be here understood to imply a faith, the primal law of which is, that only one particular God must be worshiped by its adherents, but which does not deny the existence of other gods beyond its own pale. Monolatry is the worship of one god; monotheism, of the one and only God.—*Montefiore, "Religion of the Ancient Hebrews," p. 11.*

(4) **Human Sacrifice.**—To Abraham, not unfamiliar with various ways in which among his heathen ancestors the deity was propitiated, the testing question comes, "Art thou prepared to obey thy God as fully as the people about thee obey their gods?" and in the putting forth of his faith in the act of obedience, he learns that the nature of his God is different.—*J. Robertson, "The Early Religion of Israel," p. 254.*

(5) **Sacrificial Meals.**—The sacrificial meal was an appropriate expression of the antique ideal of religious life, not merely because it was a social act and an act in which the god and his worshipers were conceived as partaking together, but because, as has already been said, the very act of eating and drinking with a man was a symbol and a confirmation of fellowship and mutual social obligations. The one thing directly expressed in the sacrificial meal is that the god and his worshipers are *commensals*, but every other point in their mutual relations is included in what this involves. Those who sit at meat together are united for all social effects; those who do not eat together are aliens to one another, without fellowship in religion and without reciprocal social duties. . . . We may now take it as made out that, throughout the Semitic field, the fundamental idea of sacrifice is not that of a sacred tribute, but of communion between the god and his worshipers by joint participation in the flesh of a sacred victim. — *W. Robertson Smith, "The Religion of the Semites," pp. 269, 345.*

NOTE TRANSFERRED FROM LESSON 17.

(3) **Power of the Religion of Israel.**—I recognize in the fact that the small number of the Israelites was not absorbed by the Canaanites, who were by far their superiors in all matters of external culture, a convincing proof of the ethical power of the Yahvistic religion. But this superiority consisted in the nature of that Yahveh whom Moses proclaimed, not in a dogmatic assertion of Semitic exclusiveness.—*Kamphausen, "Theologische Studien und Kritiken," 1890, p. 201, n. 1*

16. THE RELIGION OF MOSES.

After an indefinite period of residence in Canaan, the Hebrew clans moved southward into Egypt, following the leadership of the tribe of Joseph. The monuments mention many migrations of this character into a country that was the granary of the world at the time, but no certain identification of the Hebrews in any inscriptions can be made. A period of prosperity in which the Joseph clan came to prominence was followed by a reversal of policy toward foreigners, and the hardships of servitude were experienced. After a stay of about four centuries, the emancipation of the Hebrews was wrought by a leader named Moses. His first attempt to rouse the nation to action was unsuccessful, and he was compelled to quit the country (Ex. 2:11-15; Acts 7:23-25). He betook himself to the territory of Midian, and entered into alliance with that tribe. After a time the divine impulse came upon him to renew his effort in behalf of his oppressed countrymen. Mt. Sinai was the mountain of God, the reputed home of deity (Ex. 3:1-5; 19:2; Jud. 5:5), and here Moses was commissioned to undertake the difficult task. He returned to Egypt, and at last succeeded in the plan of deliverance, which was greatly aided by a series of disasters that fell upon Egypt at that time, and which were ever believed by the Hebrews to mark the wrath of God against their oppressors. The departing host made its way toward the friendly land of Midian, and, crossing an arm of the Gulf of Suez at low water, the Egyptian army sent in pursuit was overthrown and destroyed. This deliverance was celebrated in perhaps the oldest fragment of Hebrew literature (Ex. 15), and was forever regarded as the decisive sign of the divine care of the nation. Moving on to the sacred mountain Sinai, Moses, whose place as a leader had been firmly established by the remarkable experiences of the past, seized the opportunity to lay the foundations of national life by the promulgation of certain institutes of political and religious character suited to the people he was leading. (1) No attempt was made to break with the past (Ex. 3:6; 4:5; 6:2, 3; 7:16). The Hebrews already possessed a religion which differed in no small degree from that of other nations, but in the centuries of serfdom in Egypt much of the patriarchal practice, simple as it was, may have been forgotten. But the people were passing from clan life to nationality. The purpose of Moses was to prepare for a future such as had been foreseen by none of his ancestors. Looking at the work which Moses accomplished for this people, taking them at a time of such utter lack of organization and of such elementary religious ideas; witnessing the lofty character of the ideals which he lifted before them, however little they were realized for centuries, the question naturally rises, What is the explanation of his unique personality and his conceptions of God and righteousness, so greatly in contrast with the philosophy of the Egyptian priesthood and the barbarism and immorality of the common life in his day? The response is to be found alone in that divine choice of this nation, not for its own sake, but for the disclosure it might make through its history of the divine purposes regarding men. This disclosure could only be made through chosen men intrusted with leadership, and among these one of the most conspicuous is Moses (2).

Our sources tell us that a new name for God sprung up in this period. The indefinite *Elohim* no longer sufficed to represent the covenant God of the Hebrew people, who had made himself known to their fathers. The new name is *Jehovah*, or more correctly *Jahveh* (also written *Yahva* or *Yahway*, and pronounced in accordance with the latter form) the living, self-existent (Ex. 6:1-4). Whether this name originated with Moses, or was used in Midian and brought back by him, or was used in his family, as the name of his mother might suggest (Ex. 6:20), or in the tribe of Joseph, as Joshua (Je-Hoshua) might argue, in any case the name first appears at the time of Moses' return from Midian, and was connected in Hebrew traditions with an epiphany at Sinai. The name continued to be employed to the

close of the Old Testament literature. It is not claimed as yet that *Jahveh* is the only God, but that he alone must be worshiped by Israel. Other nations may have their deities, but the Hebrews must have no god beside *Jahveh.* It will be seen that it is a far cry from this idea of monolatry to the pure monotheism of the post-exilic period; but the religious education of Israel was a long and painful process, and one thing had to be learned at a time. The code of laws promulgated by Moses (Ex. 20-23, 34) dealt with the situation in which Israel found itself in the period of its unsettled life, and served as the basis of all the legislation that grew up in later times. So largely was the Mosaic spirit preserved and continued in all the legislative material ever produced by Israel, that the phrase "The Law of Moses" was never felt to be a misnomer in describing the body of statutes, the most of which as a matter of fact came into existence centuries subsequent to the time of Moses. The first code, called the Book of the Covenant (Ex. 20-23, 34), and including the Decalogue in its primitive form, (3) is a striking interpretation of the character of *Jahveh*, the national God. There is little in common with either the nature-worship of the times, or the speculative character of the Egyptian religion, from which it might be supposed leading elements would be drawn. *Jahveh* is righteous and holy, and he demands these characteristics in his people. There is an utter lack of the sensuous elements of other religions. No images are to be employed. Altars of earth at places selected furnish a sufficient means of worship. But *Jahveh* alone must be the object of this service. The element of sternness, not to say fierceness, which the Hebrews associated with the character of God, appears. *Jahveh* is capable of fierce wrath when his will is not honored (Ex. 22:23, 24; 34:7), and he will not lightly overlook transgression (23:21). His jealousy of other gods who may receive the affection of his people is carried to the extent of forbidding any covenant with other nations, and of commanding the total destruction of all symbols of worship not connected with the national cult (Ex. 34:12-16). The nations are to be driven out before Israel (Ex. 23:22-24). This stern spirit appears in certain of the laws regulating social life. The *lex talionis* is to be enforced (Ex. 21:24). The man who kills another, or smites or curses his father or mother, is to be put to death. Yet there is a note of great tenderness in the laws of this primitive code. Care for the life and honor of servants, mitigation of the severities of the blood feud, care for the property and welfare of all the community, kind treatment of strangers, even help to an enemy in distress, are enforced. The seventh day and year are made sacred, and three annual religious feasts are instituted. The standard of morality and worship is high for the age. Indeed, it was the first serious attempt to unite morality with religion. Justice and purity, as elements in the divine character, were demanded of the people; and if there was a sternness and harshness in the character of *Jahveh* which seems incompatible with a moralized idea of deity, they might easily be found to co-exist in the mind of a teacher like Moses, with the profound conviction that God is sternly just and demands justice and holiness in his followers.

In providing for the future of the nation, Moses made use of those ancestral religious elements which commended themselves to his divinely illumined judgment. Circumcision, altar sacrifice, the sabbatic periods, the fundamental laws of morality were all accepted as sanctioned by *Jahveh.* With them certain features in the Egyptian and Midianitish religions were incorporated, such as the idea of the sanctuary and sacred palladium or ark, the priesthood, and the Urim and Thummim. Moses established a tent of meeting at Kadesh, and the function of priestly service he assigned to his own tribe of Levi. This office of priest and that of judge he probably derived from the practice he had observed in Midian (Ex. 18:1, 17-25). The priesthood was much more than a mere order of sacrificers. The latter function was not confined to them till a much later period. Kings, prophets, and common citizens had the right of sacrifice (Jud. 6:24-26; 13:19; 1 Sam. 14:34,35; 2 Sam. 6:17,18; 1 Kings 18). The priests were the spiritual teachers and leaders of the nation, and

the interpreters of the will of God. (4) They had a Torah, or law, which grew up around the Decalogue and the Book of the Covenant given by Moses. This Torah grew as experience widened the application of the primitive code. Moses' actual contribution to the literature of Israel was probably small. (5) Jesus, the founder of Christianity, wrote nothing. Nevertheless, Moses stands as the most striking figure of the early history, a figure so important and lofty that his influence is plainly traced throughout all the subsequent history as the great prophet and spiritual leader, the organizer of Israel's national life.

16. THE RELIGION OF MOSES.

(1) **Moses a Necessity.**—But there is also a general consideration which fully evinces the historical existence of Moses. If the events of that period are, as a whole, beyond dispute, they demand for their explanation such a personality as the sources give us in Moses. Everything shows that Israel in Egypt had no pretension to be a nation; its nationality had yet to be created. The spirit of national unity and self-assertion had yet to be breathed into the oppressed and enslaved masses which were in danger of losing their individuality. Such a work does not accomplish itself. It is only wrought when there is a personality behind the mass, towering above them, urging them on, setting on fire with its own holy enthusiasm the consciousness of nationality. Israel became a nation at the Exodus. Moses created it. Without him Israel would have remained what it was before.—*Kittel, "History of the Hebrews," Vol. I., p. 239.*

Moses stamped an impress upon the people of Israel which was never effaced, and planted seeds in the mind of the nation which the crop of thorns that sprang up after his death could not altogether choke. Of course, even he did not create a nation or a religious consciousness in the sense of making it out of nothing. When he appealed to the people in Egypt in the name of Jehovah their God, he did not confuse them with an abstraction or a novelty. The people had some knowledge of Jehovah, some faith in Him, or His name would not have awakened to a religious or national life. In matters like this we never can get at the beginning. The patriarchal age, with its knowledge of God, is not altogether a shadow, otherwise the history of the Exodus would be a riddle. Moses found materials, but he passed a new fire through them, and welded them into a unity; he breathed a spirit into the people which animated it for all time to come, and this spirit can have been no other than the spirit that animated himself.—*A. B. Davidson, "The Expositor," Third Series, Vol. V., p. 42.*

(2) **The Inspiration of Moses.**—Nothing but an immediate contact of God Himself with man can produce the true knowledge of God, or bring man a real step nearer thereto. For in himself man finds only the world and his own individuality. Neither the one nor the other of these leads beyond heathenism; that to a power, this to a higher form. When the thought flashed across the mind of Moses that God was neither the world nor an idealized image of man, but that he was the Lord of life, the author of the moral law, enthroned above the manifold and the world of sense, ennobling and not depressing man, that knowledge came neither from his age nor from himself: it came to him from the immediate revelation of this God in his heart.—*Kittel, "History of the Hebrews," Vol. I., p. 252.*

Thus, Moses is represented as doubly prepared for his work. As regards the contents of that work, the religion of his nation furnished him with the necessary historical basis; while, as regards its form, he was fully equipped by his contact with the highest culture of the then existing world. Still, both these facts do not explain how Moses came to be what he was. Here also the really determining factor is the revelation of God. Having chosen him as His instrument, God endowed him with religious and moral gifts of singular power. By special dealings with him, God subjected him to a special preparation both inward and outward. The spirit which he had thus carefully trained, God illumined at the proper time with the certainty of the divine will and of the divine thoughts and ways regarding him. It was neither as philosopher nor as poet, but as prophet, that Moses became the founder of his people's religion. He received it; he adopted it in a religious spirit; he did not by his own thought create it.—*H. Schultz, "Old Testament Theology," Vol. I., p 129.*

(3) **The Primitive Decalogue.**—The Decalogue as we now have it is provided with many explanatory additions and enlargements. The Ten Words which were inscribed on the tables of stone may have run as follows:

1.

I am Yahve, thy God (who brought thee out of the land of Egypt).

I. Thou shalt have no other gods before me.

II. Make to thyself no image.

III. Thou shalt not use the name of Yahve, thy God, to deceive.

IV. Remember the Sabbath day to keep it holy.

V. Honor thy father and mother.

2.

VI Do not murder.

VII. Do not commit adultery.

VIII. Do not steal.

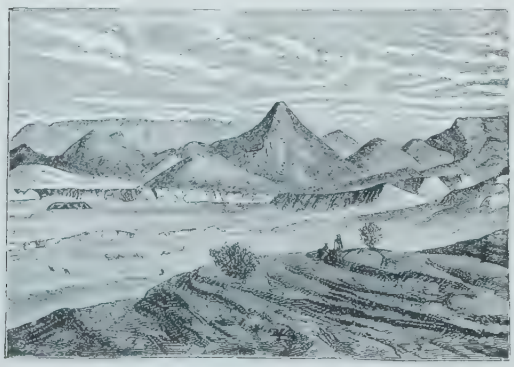
IX. Do not bear false witness against thy neighbor.

X. Do not covet thy neighbor's house.—*R. Kittel, "History of the Hebrews," Vol I., p. 244.*

(5) **What Moses Wrote.**—The Christian Church, in accepting the canonical books of the Old Testament, accepted also without question and without reflection the current traditions as to their authorship. In point of fact, however, the books of the Pentateuch, like the historical books which follow them, are anonymous. The book of Genesis gives no hint of its authorship, neither does the book of Leviticus; and the few passages found in the other books which speak of Moses writing such and such things "in a book," will be discovered on examination to refer to certain specific things. Indeed, the very fact of such expressions occuring within the books may even be taken as a presumption that it was not he who wrote the whole.—*J. Robertson, "The Early Religion of Israel," p. 44.*

17. THE CONQUEST AND THE JUDGES.

About the year 1250 B.C. the Hebrew nation, having spent some time in the less desirable regions to the south and east of the Dead Sea, began their entrance and conquest of Canaan. The experiences of the desert had developed the qualities of national life, and prepared a generation of warriors. After the conquest of the east-Jordan districts, the river was crossed and the serious business of occupying the rich lands to the west was undertaken. Canaan was ever the coveted goal of the desert tribes, and Israel was neither the first nor last of the nations that attempted its possession. The inhabitants already represented a variety of elements, the result of successive inroads, and against these older and higher civilizations Israel prepared to do battle. The success with which this purpose was attained was the result, in no small degree, of the hardships of the desert which had toughened the national fiber, and of the personality and work of Moses, who had given something of form and national spirit to the band of refugees who had so recently escaped Egyptian serfdom. In a series of rapid and aggressive campaigns under the leadership of Joshua, some of the most important cities were taken and the united opposition of the Canaanites was broken (Josh. 6:12-27; 8:10-29; 10,11), while a portion of the population succeeded in making terms with the invaders (Josh. 9, 11-19). It is evident, however, that scarcely more than a foothold was secured at the time, and that the only thing needed to inspire the native population to renewed hostilities was the removal of Joshua and the decay of the strong military force organized under his hand. Much of the land was not really conquered (Josh. 13:1-6). The best that could be done was to secure a possession in the land, and wait for greater strength. But this period was yet far ahead. The strong cities were in Canaanite hands, and for the most part the Israelites were obliged to content themselves with the smaller towns and open country. War was carried on for many years, but with varying success (Jud. 1.), and not infrequently the people were reduced to desperate straits (Jud. 4:3 6:3 *f.*). The tribes were not united. Each was seeking to hold its own ground. Moreover, between the northern tribes, at whose head, in the days when any united action was attempted, stood the strong tribe of Ephraim, and the southern tribes, the most powerful of which was Judah, there was little common interest, and neither section gave much heed to the welfare of the other. These sectional jealousies often appeared, and culminated in the rupture of the nation at the close of Solomon's reign.



Wilderness of the Wanderings.

In all this series of national experiences the belief in *Jahveh* as the God of the people is never obscured. It was he who brought them into the land, after the wanderings in the desert (Josh. 3:5-7); he gave directions for the campaigns (Josh. 1:1-9), and under his leadership cities were taken and battles won. Even the laws of nature were believed to have been set aside in answer to appeals to him on one memorable occasion (Josh. 10:12-14), and the inhabitants of conquered places were devoted to destruction in his honor by the imposition of the *herem* or ban (Josh. 6:18-21; 8:21-29), the breaking of which, even by one individual, might cause disaster to the army and bring upon the offender and his family the ban itself (Josh. 7). Soon after the arrival in Canaan Gilgal was selected as a sacred camp, and there circumcision and the keeping of the passover feast were enjoined (Josh. 4:19; 5:12).

The period that followed the first tide of warfare was one of retrogression and decline, both in organization and religion. The excitement of the events connected with the last years of Moses and the leadership of Joshua was followed by a reaction. The age of these two leaders was full of stirring experiences that kept the people measurably united and keyed up to high enthusiasm for their national honor and their God. The loosing of ties incident to the removal of competent leadership permitted much disorder that would have been impossible before. The people, unable to conquer the inhabitants of the country, settled down on friendly terms with them, and soon, as a matter of course, adopted from them many of their religious and social customs, and a fairly close intimacy was preserved for generations. (1) The worship of *Baal* and his consort *Astarte*, Phœnician deities, was more or less prevalent in Canaan, and soon the Israelites were tainted with this practice. *Baal* was the god of fire, and his worship was attended with fire offerings, in which the sacrifice of children had a frequent part. Each town where the worship prevailed had its sanctuary and image of *Baal*, and these local *Baals* or *Baalim* were a constant temptation to Israel. In connection with the *Baal* sanctuary there was usually a grove, tree, pillar, or obelisk sacred to *Astarte* or *Ashera* (plural *Ashtaroth*), whose seductive and licentious cult proved the most debasing influence of the age. (2) That the Israelites were often led away into this worship and that of other gods there is abundant evidence, as well as that later writers saw in this fact ample explanation of the frequent calamities which overtook the nation (Jud. 2:11-19; 3:7, 8; 6:1-28; 8:33; 10:6,7, etc.). Moreover, even where the worship of *Jahveh* was retained, the elements of the *Baal* worship were mixed with it. High places like Bethel, Beersheba, Shechem, Hebron, Gilgal, Penuel, Ramah, and Mizpeh were resorted to as sacred. Children were named for *Baal* even in families where *Jahveh* was worshipped (*cf.* Jerubbaal), and it is not unlikely that the word *Baal*, *i.e.*, "lord," may have been applied to *Jahveh* through custom. Micah the Danite, a worshiper of *Jahveh*, uses an ephod and a tereph which the writer of the narrative explains as images, the one graven and the other molten, representing probably *Jahveh* and the dead ancestor of the family, as was usually the case with terephim (Jud. 17:1-6). Gideon is reproached for making an image (ephod) with the golden spoil of battle, which was used as an object of worship (Jud. 8:24-27). The Danites carried off these same images and set up one in their new sanctuary at upper Dan (Jud. 18:14-31). At the same time it must be noted that the pure

Hebron.

imageless worship of *Jahveh* was carried on at Shiloh, where the tent of meeting, with its ancient ark and its Levitical priesthood, was established after their removal from Gilgal (Josh. 18:1 *f;* 1 Sam. 1:3). The leadership of *Jahveh* was recognized, and this was especially the case in times of war. In peace there might be relapses into the seductive cult of their neighbors, but when war was to be waged *Jahveh* alone was the God of Israel (Jud. 1:19, 22; 4:6, 15). The Song of Deborah, one of the oldest fragments of the national literature (Jud. 5), bears witness to the lofty religious enthusiasm of the people on occasion. Indeed such enthusiasm reveals the power of the true religion manifesting itself in the midst of such unfavorable conditions; and in its power to inspire high ideals, not alone of heroism, but of moral conduct, lay the supremacy of this faith. (3)

The principle of monolatry is recognized. *Jahveh* is the God of Israel, and should alone be worshiped by his people; but outside of this nation other gods have sway, and bring their people into possession of their territories, as in the case of *Chemosh* and the Ammonites (Jud. 11:24).

It was an age of contradictions. Cruelty, violence, feuds, license in conduct, polygamy, and deceit were permitted or applauded. Yet along with these go hospitality, even at the risk of life, and vengeance taken on an inhospitable city; gentleness toward neighbors and friends, a forgiving spirit toward a runaway wife, love for the customs and ideas of Israel. It is, in a word, an age in which the normal characteristics of simple and joyous life appear. However late the Book of Ruth may be, the picture which it gives of these times seems truthful and lifelike, and it is like a charming glimpse into the inner life of the people, whose career at first glance seems to be marked at this time only by the elements of storm and struggle.

It has been said that it was a period of retrogression; yet it was also a period of progress. While the enthusiastic spirit of the days of Moses and Joshua had passed away, there were influences at work preparing for better things. The work of the Judges, disconnected and transient as it seemed, prepared the people for the closer organization of the monarchy. The character and ideals of *Jahveh* as the true God were more firmly fixed in the heart of the people. It was one of those periods of silence when energies are maturing for a larger activity ahead. Such times are ever the birth-hours of great forces. With much that was barbarous and debased there was also much that was noble and inspiring. Taken all in all, it may be said that real progress was made under the Judges, and this progress came to its full disclosure under the ministry of Samuel, the last of the Judges.

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17 THE CONQUEST AND THE JUDGES.

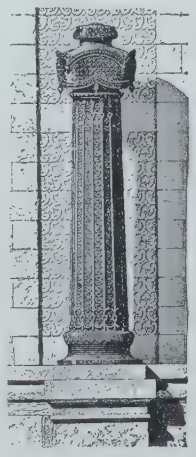
(1) **Relation of Israel to Canaanites.**—Gibeon, which Saul in his zeal for God and Israel wished utterly to destroy, Jerusalem, and Shechem were inhabited by a Canaanite population. And the policy adopted toward them, as well as towards the surrounding peoples, was by no means one of isolation, as the laws of the later age represent. Notably, the tribe of Judah had such intimate relations with foreign elements that, for example, the powerful family of Caleb may, with equal propriety, be reckoned either to Judah or to the Kenizzites. Even among David's heroes there are Ammonites and Hittites. In his own family there is an Ishmaelite. One of his female ancestors is a Moabitess. He takes his parents to the Moabites, and lives himself among the Philistines. Intermarriages with Philistine women are not represented as very desirable, but they are not forbidden. David and Solomon enter without hesitation into alliance with the Phœnicians. Now, as the Canaanites were unquestionably far superior to the Israelites in matters of secular culture, such intercourse could not but result in a toning down of the simplicity and stern severity of Israel's religion and morals.—*H. Schultz, "Old Testament Theology," Vol. I., p. 144.*

(2) **Canaanite Worship.**—We can infer with tolerable certainty that the Israelites borrowed from the Canaanites their habit of building altars upon the tops of hills and under the shade of trees. To the Canaanites was also familiar the practice of erecting sacred pillars at consecrated spots, as well as of placing wooden poles with a sensual connotation near the altars of the gods. Their festivals were mainly agricultural, connected, like those of the Israelites, with the first fruits, the harvests, the wool shearing and the vintage. Sacred prostitution of both sexes was one of the ways by which the sensual element in their faith found its most corrupt and terrible expression. Human sacrifices, culminating, as we have seen, in the offerings of first-born children, cannot have been uncommon.—*C. G. Montefiore, "Religion of Ancient Hebrews," p. 62.*

(3) **Power of the Religion of Israel.**—*Cf. p. 474, last note.*

18. SAMUEL, DAVID, AND SOLOMON.

Under the leadership of Samuel the nation passed from the anarchy and confusion of the period of the Judges to the organization and order of the days of David. Samuel was as prophet a worthy successor to Moses, and in him it seems that the promise of a line of prophets which may be as early as the time of Moses, was beginning to be fulfilled (Deut. 18:15). The picture of worship at the time he first appears is simple and natural, yet corrupted by the vicious practices of the priests in office. The tent in which the ark was kept at Shiloh was lighted at night by a lamp, and in it slept the priest and his attendants (1 Sam. 3:1-3). Samuel, though not of the tribe of Levi, but of Ephraim (1 Sam. 1:1), was taken into the tabernacle service and ministered often throughout his life in priestly offices, as did others of non-Levitical families (Jud. 17:1, 5; 2 Sam. 8:18, R. V.). After the death of Eli, the priest in office, and the temporary loss of the ark, Samuel undertook the leadership of Israel, and for a score of years worked silently toward the realization of national ideas. Little appreciated at first, and regarded as a mere clairvoyant whose advice might be sought by those in trouble (1 Sam. 9: 6-9), he came at length to be regarded as the real leader of the people. Perhaps the sincerest compliment ever paid him was the popular demand for a king, which indicated the sense of unity, solidarity, and national pride fostered by him, so foreign to the days of the Judges. Whatever may have been the reluctance felt by Samuel, as set down in one of our sources (1 Sam. 8:6), the step was a wise one, and Saul, whatever his limitations, served to set the type of royalty, tried unsuccessfully and for but a brief period in the days of Gideon and his son Abimelech (Jud. 8:22, 23; 9:6).



Bronze Column of Temple, from Biblical descriptions. (Restored by Ch. Chipiez.)

It was a period of transition. The old and the new were meeting, and Saul was not equal to the emergency. Probably few men would have been. But above the tall figure of the king towers evermore Samuel, the prophet of the Lord. His work is no mere political revolution. It was far more a religious reformation. From his home in Ramah he went on visits, almost pastoral in their character, to places of ancestral sacredness, like Gilgal, Mizpeh, Bethlehem, and Bethel, where sacrificial feasts were held and the sanctions of the true faith laid upon the hearts of the people (1 Sam. 7:5, 9; 10:8; 16:4, 5). No use was made of the ark in this time. It remained quietly at Kirjath Jearim. The members of the tribe of Levi found livings wherever they might, some as private or tribal priests, as in the case of the grandson of Moses (Jud. 18:30, R. V.). In connection with the work of Samuel we first learn of the schools of the prophets. These companies of men present little that is attractive at first. They seem to have been dervish-like groups of men devoted to the national God, but closely resembling the similar order of men in the service of Baal, of whom we catch a glimpse at a later time (1 Kings 17: 22-29). In Israel the bands of prophets in the early days of Samuel were of this character, made up of enthusiasts who went about the country rousing themselves to a high pitch of ecstasy by means of the wild music of the time, and no doubt preaching the religion of *Jahveh* in the fierce spirit of the age. In the circle of such "prophesying" the bystander might be seized with the same enthusiasm, utter similar words, and fall unconscious on the ground; and these manifestations were believed to be divinely induced (1 Sam 10:5-13; 19:18-24). (1) Nothing speaks more eloquently for the wisdom of Samuel than the fact that with all his loftiness of purpose he did not despise the good these bands of men might accomplish, repulsive as might be their practices. He even identified himself with them in a measure, and by assuming their leadership (1 Sam. 19:20) he gradually made of them organizations

effective in the propagation of the saner and loftier conceptions of *Jahveh* and his religion which appeared in his own work and that of his successors. Such prophets as Elijah and Elisha in later days made large use of the Schools of the Prophets. There was, to be sure, an element of fanaticism and fierce zeal in Samuel's character, as is shown by his command to Saul to exterminate the Amalekites (1 Sam. 15:1-3), and his killing of Agag, their king, with his own hands (1 Sam. 15:32, 33), in both of which acts he believed himself fulfilling the divine will. But these are rare blemishes in a splendid career of many years, in one of the most critical periods of the history. No loftier prophetic note was ever struck than that uttered in his famous words, "To obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22).

Under divine direction he raised up Saul, and then rejected him from the kingship, and the dark close of the gigantic king's career only makes the character of the great prophet more impressive by contrast. (2) His reforms underlay the throne of David. New disclosures of divine truth had come through him, and the vision of God and righteousness was enlarged.

David's contribution to the religious thought of his times is somewhat problematical, and the solution of the problem depends upon the amount of Psalm material we may assign him. Depending alone on the records of his life, however embellished by later writers, we discover him to have been a man marked by strikingly variant qualities. His unfavorable traits are in ample evidence. Among them are found duplicity (1 Sam. 21:2), a spirit of revenge and cruelty in war (1 Sam. 30:17; 2 Sam. 8:2; 12:29-31), and his sin with Bathsheba (2 Sam. 11) which wrought such havoc in his family. These were the faults of his age, and he must be judged by its standards, not those of our own day. Yet he was brave, generous (1 Sam. 24:1-16; 26:5-9), and intent upon the establishment of religion in his capital. He brought up the ark, which had lain in obscurity through the reign of Saul, and established it in Jerusalem (2 Sam. 6). Moreover, he honored Nathan the prophet, and made instant confession of his sin upon that prophet's rebuke (2 Sam. 12:1-10). If the fifty-first Psalm may be considered Davidic, we have in that beautiful utterance, which has become the world's confessional, another proof of his repentance.

There is abundant proof of superstition and imperfect religious ideas in this time. Saul gave to his children names compounded with *Baal*. A tereph was owned by Michal, his daughter, David's wife (1 Sam. 19:13). Saul, though he had rigorously enforced the law against witchcraft, consulted a necromancer in his last distress (1 Sam. 28). An accident on the journey of the ark to Jerusalem was intepreted as a sign of divine wrath (2 Sam. 6:6, 7). In a time of continued drought David was informed that the reason lay in an injustice done the city of Gibeon by Saul, and the king, in response to a demand made by the citizens of that place, hung seven of Saul's descendants (2 Sam. 21:1-14). The belief that the divine sanction could be given to such an atrocity marks a degree of superstition above which even David did not rise. (3)

David was a devoted follower of *Jahveh*. There could be no suspicion of idolatry in his nature. The reverence paid to the prophet Nathan shows that his office was held in higher honor than even the kingship. Levitical priests were established by the king at the sanctuary in Jerusalem, though he performed their functions at times and made his sons priests (2 Sam. 6:12-14; 2 Sam. 8:18, R. V.). David's sincere love for God and desire to promote religious ideals cannot be questioned. If he as a prophet misjudged in some degree the divine character, it is only an added proof of the gradual disclosure of God's nature through the centuries. The fiercer and darker elements inherited from the past were slow to disappear. But little by little the larger vision came. David's ambition to build a costly temple to *Jahveh* was not gratified. Approved at first by Nathan, it was

later discouraged with reasons that must have satisfied the king, but back of which there could hardly fail to lie the fear in the prophet's mind that the inauguration of the more costly ritual of such a building as David had in mind would work disaster to the simpler faith of which Samuel had been the exponent.

Solomon had no such scruples. The work committed to him by his father was pushed with vigor, and soon the temple was complete in all its beauty, and its ritual inaugurated upon a most elaborate scale. One need not question the sincerity of the king. A most favorable view is given us of his early years and the happy choice he made (1 Kings 3:4, 14). Yet it is easy to see that the result of the temple cult was the secularization of religion. (4) The building and its surroundings became one of the sights of the kingdom. The enormous sacrifices (1 Kings 8:5) emphasized the external elements of the religion, but the essentials were too largely disregarded. Very soon the same spirit of ostentation led him to erect shrines to other gods in his capital, under the influence of his foreign wives, and the prophets who saw deepest into the situation perceived that drastic measures alone could remedy the evil case. The prophets were neglected and the priests were elevated in Solomon's reign. There must be a change, or the true faith would suffer beyond remedy. The older sanctuaries were being forgotten. The tendency was to substitute an expensive ritual in one place for righteousness everywhere. Samuel's words were being forgotten, "To obey is better than sacrifice." If nothing else could avail, the pride of king and people must be humbled, and the secularization of the nation by commerce and conquest must cease. The only question was, when the decisive blow should be struck. The death of Solomon and the elevation of his son Rehoboam furnished the occasion.

Capital of Bronze Column, from Biblical descriptions. (Restored by Ch. Chipiez.)

18. SAMUEL, DAVID, AND SOLOMON.

(1) **The Bands of Prophets.**—Bands of ecstatic men, singing and dancing, carrying all before them in wild frenzy, rush like madmen through the land. They are religious fanatics, filled with holy ardor for their God; but it is certainly not only religious fanaticism that impels them; religion and patriotism are united. For Israel is Yahve's people. God, people, and land are inseparably bound together. The weight of the Philistine yoke that rests on Yahve's land and people has called forth these madmen, and in holy zeal for Yahve and His cause they roam over the land. We meet here in Israel with a character something like the Eastern dervish of today, who, in times of religious and political excitement, unfurls the banner of the prophet and preaches a holy war. Bands of wild, excited dervishes scoured the land, enlisting recruits everywhere for Yahve and the liberation of his land.—*R. Kittel, "History of the Hebrews," Vol. II., p. 110.*

(2) **Saul.**—With all his patriotic zeal, Saul was yet deficient in the deeper understanding of Israel's peculiar religious character and special task. An estrangement between him and Samuel was thus inevitable. But even did we know more facts than the imperfect tradition has preserved for us, the fate of Saul would not lose for us its deep mysteriousness. The veil which envelops every genuinely tragical form in human history would still obscure his inner being and the cause of his fate. From the very beginning there slumbered in his nature, so rich in noble capacities, darker as well as brighter influences and tendencies. With a noble enthusiasm and a mysterious capacity of prophetic ecstasy there were associated in him, even in happier days, blind zeal, wild fanaticism, and terrifying superstition. His temperament, half-sanguine, half-choleric, was precisely that which is so apt to lead on to a dangerous melancholy. But all these germs and indications are insufficient really to explain the calamitous crisis in his inner consciousness and in his fortunes. The tragedy in his life consisted in this, that a dark, overpowering fate, the cause of which we do not clearly understand, compelled the infatuated man to ruin himself by fatal broodings, all his energy paralyzed, himself alienated from his duty, and sinking deeper and deeper in mental gloom. It is very significant that Saul

fell finally by his own hand. Ever since his star began to decline, it was his fate to consume his own energies through suspicion and blind passion and, in his delusion, to be the artificer of his own ruin. That, in spite of all this, Saul's noble nature, and the place he occupied in Israel in his better days, and his achievements for his country were not forgotten, is shown by the generous deed of the citizens of Jabesh, and by the elegy that David sang over him (2 Sam. 1:17-27), speaking as he did for the mourning hearts of Israel.—*Ibid, p. 136.*

(3) **David's Character.**—It is not necessary to ignore David's weaknesses and despotic moods, or to make the primitive hero into a tender-hearted saint, in order to be able to appreciate his deep religious character and his importance for the religion of Israel. As Moses sheds a luster on Israel's past, so does David on Israel's future; and in troublous days it was his name that revived Israel's dying hope and its faith in God. Yahve, the God of Israel, became through him at once the supreme dweller in Jerusalem; the neighbor, almost the fellow-inmate, nay, the host and father, of Israel's king. Jerusalem, the city of the king, became at the same time the city of God, the holy city. David's family was Yahve's dynasty and its members Yahve's sons. And even the hero of the latter age, who shall deliver Israel and the world from all troubles, could soon be hardly otherwise thought of than as a second David, as the counterpart, the great son of the glorious founder of the holy city.—*Ibid, p. 158.*

(4) **Dangers of Prosperity.** — Although the sudden prosperity which Israel enjoyed under David and Solomon had thus a tendency to promote religion, still such prosperity was not only very far from producing that elevation of thought which the great prophets show us, but it brought in its train dangers of every sort. This warlike people ran the risk of having its simple constitution remodeled on the lines of a centralized military state, and of being thus assimilated also in religion and morals to those conquering peoples whose organization was purely secular. Increasing riches must have done away with the strict simplicity of the Israelitish mode of life. There was, especially in the chief towns, a growing earnestness both to make money and to enjoy life, while honest and fair dealing in business were becoming less common.—*H. Schultz, "Old Testament Theology," Vol. I., p. 154.*

THIRD WEEKLY REVIEW.

13. **JUDAISM IN GRACEO-ROMAN TIMES.**—The Jews scattered, or the Diaspora, The Greek translation of the Old Testament, The introduction of synagogue worship, The Scribes, The Maccabean uprising, The Roman conquest of Palestine.
14. **JESUS THE PREDICTED MESSIAH.**—The Messianic vision of the Patriarchs, of Moses, of David, of the eighth century prophets, of the prophets who lived in comparative and actual exile, of those who lived after the exile, The downfall of the nation.
15. **THE PRE-MOSAIC PERIOD.**—Relation of Hebrews to other Semitic races, The Hebrew Scriptures, Two processes at work in the Hebrew religion, Conceptions of deity, Monolatry.
16. **THE RELIGION OF MOSES.**—The Hebrews in Egypt, Deliverance, The name Jahveh, Law of Moses, Elements of sternness and kindness, Elements from other religions, Priests.
17. **THE CONQUEST AND THE JUDGES.**—Entrance into Canaan, Joshua, Leadership of Jahveh, Retrogression after Joshua, Worship of Phœnician gods, Mixed conditions in Israel.
18. **SAMUEL, DAVID, AND SOLOMON** —Elements of worship, Character of prophet, Schools of prophets, Work of Samuel, Character of Saul, Traits of David, Solomon and the Temple.

QUESTIONS.

13. *What effect did the dispersion of the Jews have upon Christianity? Cause of the translation of the Old Testament into Greek? Who took the place of the prophets in Grecian times? Wherein did the worship of the Jews differ from that of earlier times? Describe the Maccabean Age; the rise of parties.*
14. *Wherein consists the uniqueness of the religion of Israel? Trace the development of the Messianic idea, (a) in the book of Genesis; (b) in the time of Moses; (c) of David; (d) in the prophecies of Amos, Hosea, Isaiah, and Micah; (e) in those of Isaiah 40:66, Jeremiah and Ezekiel; and (f) in the prophets after the exile. Have these predictions warrantable fulfillment in the New Testament?*
15. *Between what dates do the most of the Hebrew writings lie? What two factors enter into the Hebrew religion? How did it differ from other neighboring faiths? What were the characteristics of Jahveh? Describe the characters of Abraham and Jacob.*
16. *What was Moses' training for his work? What is to be said of his inspiration? What is monolatry? What was the character of the Book of the Covenant?*
17. *To what extent was the conquest successful? What was the conception of Jahveh in this period? What elements of reaction in the time of the Judges? What were the elements of progress?*
18. *Point out the simplicity of the sanctuary in Samuel's time. What were the Schools of the Prophets? What were the good and bad elements respectively in the character of David? What dangers confronted the true religion in the reign of Solomon?*

SUBJECTS FOR SPECIAL STUDY.

1. *Study the history of the Maccabees.*
2. *Compare the predictions concerning the Messiah with the events recorded by the evangelists.*
3. *General characteristics of Semitic religions.*
4. *The growth of religious ideas as illustrated in names applied to deity in successive periods.*
5. *Influence of the provincial sanctuaries on religious life.*
6. *The Schools of the Prophets.*

19. RELIGION IN THE KINGDOM OF ISRAEL.

Ahijah of Shiloh was at the moment of Rehoboam's coronation the leader of the prophetic party. He had already set himself to the work of fomenting rebellion, and had opened his plans to a young officer of Solomon's building force—Jeroboam, the son of Nebat of the tribe of Ephraim. Promising him success in his efforts, Ahijah had induced him to take up arms against the king (1 Kings 11:26-40); but the first attempt was not successful, and Jeroboam was obliged to take refuge in Egypt. Returning, however, in answer to the summons of his friends at the death of Solomon, he placed himself at the head of the malcontents from the northern tribes who demanded lighter taxation (1 Kings 12:1-20). The request was refused, and the breach between the two sections, which had always been apparent, was now widened into a chasm that was never closed, by the election of Jeroboam to the kingship of the northern tribes. Much was naturally expected of the new king by the prophets who had been his advisors in the important steps already taken. But statecraft was stronger than religion in Jeroboam's character, and the prophets were bitterly disappointed. Fearing that the old sanctuaries would not be attractive enough to keep his people away from the new temple at the capital of his rival, he organized two sanctuaries at the extremes of his kingdom, Bethel and Dan, and, instead of the imageless worship which had been the only officially recognized order of things hitherto, he set up two images of *Jahveh* in the form of bulls (1 Kings 12:26-33). The representation of deity in this manner was not new. As the symbol of strength and creative power the bull was regarded as sacred in Egypt and among other nations; and perhaps in remembrance of Egyptian customs, the Israelites once before fell into the practice (Ex. 32:1-6). It is to be noticed that in neither case was *Jahveh* set aside as the national God. It was simply an effort to gratify the craving for a visible symbol of deity, a craving which had manifested itself in the use of images in previous periods, but against which the purer idealism of prophets like Moses and Samuel had set itself like a flint. With this reversion to a lower type of religion came other departures from the form of worship recognized in the period, such as the appointment of non-Levitical priests and the designation of other feasts than those already celebrated.

The prophets were always the advocates of the policy of national seclusion. All that tended to bring Israel into contact with other nations, whether war or commerce, met with their disapproval. The secret of this feeling was their fear of foreign religious ideas gaining a foothold by such means. To kings like Solomon, intent upon the enrichment of his realm, this seemed a narrow policy. National prosperity was to be attained only through friendly relations with other peoples, and to this end alliances by marriage were secured with foreign courts. But the purity of the religion of *Jahveh* was dependent on insulation until it should have time to take firmer hold on the people. The two principles are admirably represented by Ahab and Elijah. The former reigned over Israel from 875 to 853 B.C. He entered into alliance with Ethbaal of Zidon, and married his daughter Jezebel, giving her religion, the worship of *Baal* and *Astarte*, official sanction beside the religion of *Jahveh*, in his capital Samaria (1 Kings 16:29-34), the prophets of *Astarte* being supported by the queen (1 Kings 18:19). While it is improbable that Ahab went so far as to renounce the faith of his nation, yet the worshipers, and especially the prophets, of *Jahveh* were subjected to ill-treatment and, perhaps, actual persecution (1 Kings 18:3, 4). Under the favor of the court the foreign cult made rapid progress, till it might have seemed that the whole nation had been swept away by the seductive Phœnician worship (1 Kings 19:14). But the counter movement came. Its center was in the prophetic circle, and its leader was Elijah. His first effort at reformation was only partially successful (1 Kings 18:19), and he learned that abrupt and bloody methods were not always wisest (1 Kings 19:11, 12). The

prophets of *Baal* had been slaughtered, but the queen remained. His next plan was a change of rulers (1 Kings 19:15, 16), and this was accomplished shortly after (2 Kings 9:1), though not till after the close of Elijah's career. This prophet represents the rugged, inflexible character of the prophets of Samuel's type, with the fierce zeal for their faith that would sanction any deed of blood in its behalf (1 Kings 18:40). His relation and that of his friend Elisha to the prophetic bands is marked (1 Kings 20:35-43; 2 Kings 2:3, 5; 6:1-7; 9:1), and probably these groups of men were capable of great service in behalf of the religion of Israel, which was, as a matter of fact, never so near extirpation as the despondent Elijah at one time thought (1 Kings 19:18). Its vitality was greater than he knew. But doubtless in a very true sense he stood for that reaction which weakened the worship of *Baal* in the land, and left its final overthrow as an officially recognized worship to the violent and bloody measures of Jehu, who soon came to the throne (2 Kings 9:10). In a true sense, therefore, Elijah, as the champion of justice (1 Kings 21) and the defender of the faith, was the guardian of Israel, its "chariots and horsemen" (2 Kings 2:12). (1) It is noticeable, however, that he is not reported as protesting against the bull worship of Bethel and Dan; and Jehu, who might be supposed to stand as the royal patron of the prophetic party, is upbraided by the later prophets for following to that extent in the path of Jeroboam (2 Kings 10:29-31). Perhaps it was considered a sufficient step to preserve the worship of *Jahveh* as against that of *Baal* without so much regard to its character. It was in the reign of Jeroboam II., 781-840 B.C., that the period of greatest importance for religion in the northern kingdom began. This reign witnessed the work of Amos, and the first part of that of Hosea, the earliest prophets who have left writings. This new phase of prophecy may almost be called a new beginning, for here we are able for the first time to study the materials that reveal the true condition of the kingdom, and exhibit the new tone of the prophetic work. Amos and Hosea are not a new order of men. They recognize the fact that they are continuing the work of others before them (Amos 2:11; 3:7), but the tone of the prophetic ministry is higher and the vision of the divine nature and purpose wider. The Schools of the Prophets remain, but the fierce enthusiasm of the past has given way to a professionalism, which makes preaching a mere source of revenue, and causes a true prophet to shrink from being classed with such men (Amos 7:14). Social and religious conditions are reflected in their writings. There is a growing separation between rich and poor, and the sins that grow out of such conditions are set down (Amos 2:78; 3:12, 15; 5:7, 10, 11; 6:4-6). The popular religion is of a low and formal character, and it is hard to tell at times whether the description is that of degraded *Jahveh* worship, or the heathen customs that have crept in (Amos 2:12; 4:4*f*; 5:21; 8:5). Amos was a native of the Southern Kingdom, and came to Bethel for only a short time (Amos 1:1; 7:14). Hosea was a resident of the north. The one speaks a message of warning and denunciation of coming judgment; the other, of the love and mercy of God. This lesson has come to him through a tragic experience in his own life which he has come to feel was providential (Hos. 1:3). To Amos, Israel is a chosen nation, selected by *Jahveh*, the universal ruler of the world. But this cannot be ground of pride, but rather strict accountability (2:11; 3:2, 7). Monotheism is distinctly recognized. Heathen nations are under the government of *Jahveh*, (2) and are condemned for cruelties that were freely committed by David, while Israel is held even to a higher law than they (1:3, 6, 9, 11, 13; 2:1, 4, 6, 12). Nothing could more plainly mark the growth of prophetic ideals. In a similar manner Hosea denounces the slaughter wrought by Jehu the reformer at Jezreel (1:4). The worthlessness of religious ritual without righteousness is emphasized (Amos 5:21-24). The doctrine of divine love preached by Hosea is an immeasurable advance over any previous prophetic message and shows the clearer vision of God now enjoyed. Such ideals were found nowhere else in this period save in this chosen nation.

Natural development will not produce an Amos or a Hosea, much less an Isaiah. The divine purpose is the only explanation. Slowly disclosing itself in the lives of men as they were prepared to understand and embody it, the centuries witnessed among the Hebrew people the most remarkable manifestation of moral and spiritual development which history records, a development whose end was not the elevation of one nation alone, but of all the world. After the days of Amos and Hosea, the Northern Kingdom hastened to its fall, and the work of the prophets centered wholly in Jerusalem. (3)

19. RELIGION IN THE KINGDOM OF ISRAEL.

(1) **Character of Elijah.**—One of these masters of the prophets—the most powerful perhaps of all Old Testament prophets, because the most original—now crosses Ahab's path, Elijah of Tishbe in Gilead. In him is embodied the protest of the national will which was raising itself in such powerful opposition against the insult which was about to be done to Yahve. With a clear consciousness of the real point at issue, he takes the field for Yahve against Baal, does battle for the moral rights of the human spirit as against the tendency to abandon them in the religion of nature, which was demoralizing and debasing to man; and in this he is the genuine counterpart of Moses, with whom the New Testament ranges him. Elijah introduced into prophecy that species of categorical imperative which distinguishes him as well as the later prophets, that brazen inflexibility, that diamond-like hardness of character which bids them hold fast by their moral demand, even should the nation be dashed to pieces against it. For him the demand means to stand by Yahve as against Baal.—*R. Kittel, "History of the Hebrews," Vol. II,, pp. 266, 267.*

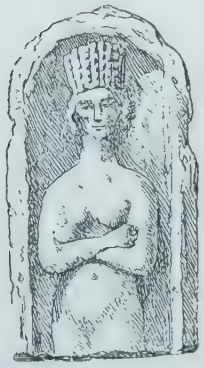
(2) **Monotheism.**—In the first place, then, the prophets of the eighth century seem to have made a distinct advance in the direction of monotheism. Before their time, men appear to have more fully recognized the existence of other independent divinities outside and beyond Israel. The very fact that Israel's God was addressed by a proper name shows that he was thereby contra-distinguished from the gods of other peoples and lands. It is not said in the Decalogue, There is no God but Yahveh, but, Beside Yahveh there shall be for the Israelite no other God. As Israel is the people of Yahveh, so is Moab the people of Chemosh, and this parallelism must have at least arisen and been established while some considerable measure of reality was ascribed to the Moabite god.—*Ibid, p. 35.*

When in the consciousness of the prophets the central place was taken, not by the might, but by the holiness of Yahveh, the conception of God was carried up into another and higher sphere. From that moment it ceased to be a question of "more" or "less" between Yahveh and the other gods, for he stood not only above them, but in very distinct opposition to them. If Yahveh, the Holy One, was God, if he was God as the Holy One, then the others were not. In a word, the belief that Yahveh was the only God sprang out of the ethical conception of his being. Monotheism was the gradual, not the sudden, result of this conception.—*A. Kuenen, "Hibbert Lectures," p. 119.*

(3) **Character of the Prophets.**—So unique a phenomenon as Israelite prophecy had not unnaturally been interpreted and illustrated in many ways. We have advanced beyond the antiquated view which, neglecting the human elements in prophecy almost entirely, regarded the prophets as mere foretellers of the future, entrusted with a fixed, precise, and pre-arranged message from God, and repeating without flaw or change a lesson which had been verbally dictated to them by an automatic inspiration. . . . We are thus driven back, more and more exclusively, upon a purely religious interpretation of the prophetical work. We must regard the prophets as they regarded themselves—as religious teachers, as messengers of Yahveh, commissioned to explain to their people the immediate purposes and mandates of their God. In the discharge of this, their embassy, they now warned, now threatened, and now comforted. They read the gradual fulfillment of Yahveh's will in the events of their age, set forth the history, and interpreted the lesson. But the less they were prophets by habit and profession, the more were their utterances stimulated by special crises. They prophesied because, and when, they had a definite message to deliver. Yes it may well be surmised that in the intervals between these higher moments, their lives were devoted as religious teachers, in a modern sense of the word, to the more constant and normal duty of a gradual religious enlightenment. Isaiah gathered round him disciples, and the very fact that the prophets of the eighth century began to publish and circulate their utterances shows that they no longer confined themselves to the exigencies of the moment, but attempted a more continuous method of teaching, and a steadier and less fitful influence. . . . It was the prophets, men few in number, but great in power, who gave to the religion of Israel its specific character and direction. The seed was sown by Moses, the Founder; the ground was watered by Samuel, by Nathan and God, by Elijah and Micaiah; but the harvest was gathered, or rather it was ripened, by the prophets of the eighth century. It was they who definitely connected the worship of Yahveh with the practice of morality, and conceived the idea of a holy nation, divinely chosen and divinely trained. They were the first to show how the triumph of a nation's God—his veritable "day" of glory—might be signalized by his people's punishment and defeat. It was the prophets who purified the conception of Yahveh as a God of righteousness and naught besides, and who began the transformation of the only God of a single nation into the only God of the entire world. And, lastly, it was the prophets of the eighth century who began to teach the doctrine—so strange to antiquity—that a single God of one people might become the One God of all.—*C. G. Montefiore, "Religion of the Ancient Hebrews," pp. 150, 153, 156.*

20. JUDAH BEFORE THE EXILE.

The religion of *Jahveh* had always the advantage in Judah after the disruption, for the temple without an image was there, and the regular order of services under the Levitical priesthood went on without interruption, though probably on a much diminished scale, owing to the narrower resources of the state. But the temple never displaced the high places in popular affection till late in this period, and sacrifices were offered to *Jahveh* both at Jerusalem and at these ancestral sanctuaries. But along with this legitimate worship of the high places, which fell under the ban of disapproval only at a later time, there were darker features of a heathenish character mingled with the provincial worship, such as the use of obelisks, and even sacred prostitution. This was the condition in the reign of Rehoboam, 937-920 B.C. (1 Kings 14:21-24). Asa (917-876 B.C.) abolished the more objectionable features, and destroyed an image of *Astarte*, which the queen-mother had set up (1 Kings 15:9-14). With the accession of Jehoram (851-843 B.C.) there came the introduction of the *Baal* worship from Samaria, through the influence of the queen, Athaliah, a daughter of Ahab and Jezebel. A temple was built to *Baal*, and his images and shrines were set up in many places. A check was given to this cult by the zeal of Jehoidah the priest, who organized a movement centering at the temple of *Jahveh*, and by the overthrow and death of Athaliah swept away for a time the danger that threatened the true faith (2 Kings 11). The temple was repaired by Joash (856-796 B.C.), directed by Jehoidah (2 Kings 12). In this instance it was the priests, not the prophets, who organized resistance to the foreign cult.



Probably a Jewish Idol of Ashtoreth (Astarte) imported from a Phœnician city.

With Ahaz, however, other foreign elements appear (735-715 B.C.). The horrible rite of human sacrifice is enforced by royal example, and an altar of foreign fashion is introduced into the temple (2 Kings 16:1-4, 10-18). The custom of human sacrifice seems not to have been unknown in earlier periods (Gen. 22; Jud. 11:30, 31; R. V., margin), and was practiced among neighboring nations, the Israelites sharing in the opinion that it was effective (2 Kings 3:27). It also made its appearance in the northern kingdom, probably under the influence of the worship of *Baal* (2 Kings 17:17). But at Jerusalem and in the royal family the practice is suggestive of the inroad of heathen ideas. With Hezekiah (715-686 B.C.) a new era of reform was ushered in, suggested, no doubt, by the preaching of the prophets Isaiah and Micah. The obelisks and images were overthrown and the brazen serpent, now become an object of veneration, was destroyed (2 Kings 18:1-5). Hezekiah is reported to have abolished the high places as well, though these had remained undisturbed and seemingly approved through all the past, including the most strenuous periods of reform (1 Kings 15:14; 22:43; 2 Kings 12:3; 15:4, 35; 16:4). It was only later writers, occupying the standpoint of the law of Josiah's time, who disapproved of the country sanctuaries. Perhaps their evil effects had begun already to manifest themselves to the prophets.

The work of Isaiah and Micah brings a new influence to bear on the life of Judah. The former belonged to the higher circles in Jerusalem, and for forty years (737-701 B.C.) was prominent in the religious and political life of the people. Micah, as a countryman, was not so closely identified with the life of the court. With these preachers prophecy reaches its highest level, as an effort to save the nation from the consequences of its misdeeds. The picture of the times is graphic. Foreign relations have caused the bringing in of manners and customs unsuitable for the people of God. Jerusalem is full of luxury and idols (Isa. 2:5-11). Monopolists, skeptics, perverters, and corrupt judges abound (5:8-24). The images to

which the prophet refers, not so much in wrath as in contempt, seem not to have been the representations of other deities, but the means by which the worship of *Jahveh* was reduced to a mere superstition. The service of the temple was kept up carefully, but it could not be accepted as a substitute for righteousness (Isa. 1:10-17). The vision by which Isaiah had been called to his prophetic work (Isa. 6) gave him the keynote of his message—the holiness of God. *Jahveh* is for him henceforth the "Holy One of Israel," not in the later sense of mere ceremonial separation, but of moral purity and spiritual grandeur. The rising power of Assyria, he predicted, would be permitted to come against Judah as a chastisement of her offences. The Assyrian king, as an instrument of God, would be used to humble the pride of the nation and bring it to repentance (10:5*f*; 5:26-30). Throughout the period of Assyrian activity in the western lands, the prophet made his sermons revolve about the one theme of judgment, emphasizing the four points — the people have sinned, they shall be punished, a good remnant shall remain, and the future will be prosperous and glorious under Messianic rule (8:19-22;;11:1; 12:6). The character of God was disclosed by the preaching of Isaiah as never before. What he felt and saw of the divine life he gave to the nation, and it became an inestimably precious spiritual inheritance for the future. The long reign of Manasseh (686-641 B.C.) was a time of disheartening reaction. The king was the patron of every foreign religious fad. Altars were erected for *Baal* and *Astarte*, the Babylonian planet worship was brought in and even given a place in the temple, bronze horses and chariots in honor of the sun were set up, and every form of divination was encouraged; the king himself offered his son in sacrifice, and a bitter persecution of the faithful began (2 Kings 21:1-16). In such a period little could be done, and prophecy was silent. The inroad of the Scythians through the coast-lands in 627 B.C. gave occasion for the denunciation by Zephaniah of more terrible judgments to come. Presently Josiah (639-609 B.C.) came to the throne, and gave promise of better things. The work of repairing the temple was undertaken, and during the process discovery was made of a book of law. This code is now recognized to have been the Deuteronomic law, which, based upon the Book of the Covenant, had gradually grown up in the period of the kingship, and being put into final form by some priest or priests, and perhaps also prophets, was laid away until the dark days, which the reigns of Manasseh and Amon brought, should pass away. (1) The most radical element in the new code was the centralization of worship at Jerusalem. Idolatry in its worst forms was creeping in. Isaiah had only alluded to idols with the contempt of one who saw in them a minor source of evil as compared with the prevailing immorality and corruption of his day. But the days of Manasseh had revealed the full horror of the worship of false gods, and the reformers set themselves to meet the evil. The temple could easily be controlled with a pious king on the throne. Even the desecrations introduced by Manasseh could be removed and forgotten. But the local sanctuaries throughout the land, which had hitherto been viewed as quite legitimate, were less easily supervised, and had shown themselves to be the elements of danger. The remedy was drastic. The local sanctuaries, with all their ancestral memories, were abolished at a stroke, and the temple alone made the center of all religious service (Deut. 12:1-28). Other portions of the code

Bull-Idol from the Hittite Palace at Eyuk, in Asia Minor.

that appear to hint especially at existing conditions were those referring to pillars and obelisks (16:21 *f*), the "host of heaven" (17:2-7), *Moloch* worship (18:10), and religious prostitution (23:17*f*). Laws already uttered in the legislation of the Mosaic age, others growing out of traditions concerning the great lawgiver and his work, and still others recent and dealing with the present situation, were included in the collection, and were set into a framework of Mosaic exhortation. The effect of this discovery could be nothing less than startling to a man of Josiah's nature (2 Kings 22:11). The work of reformation into conformity with the new law was begun at once, and in this thoroughgoing process (2 Kings 23) he was ably assisted by the priests, to whose order Jeremiah, the great prophet of Judah's decline and fall, belonged (Jer. 1:1). If Josiah could have lived till his reforms were thoroughly understood and established, the sequel might have been different. But his untimely death in a needless battle left the reforming party without assistance, filled the questioning with doubt, and gave the advocates of the old regime a strength that the better leaders of the nation could not overcome. The end came on apace. Jeremiah, the saddest of the prophets, faced the coming darkness, and gave the people the only divine message that could come in such an hour: "Too late! The nation must die that it may be reborn. Captivity in Babylon is inevitable." (2)

20. JUDAH BEFORE THE EXILE.

(1) **Deuteronomy.**—The book is stated to have been found while some repairs were being carried on in the Temple; and there is force in the argument that it could hardly have been lost during the early years of Josiah (who appears to have been throughout devoted to the service of Jehovah); but this might easily have happened during the heathen reaction under Manasseh. Hence it is probable that its composition is not later than the reign of Manasseh. . . . When once Deuteronomy is viewed in the light of the age which gave it birth, its true significance appears. It was a great manifesto against the dominant tendencies of the time. It laid down the lines of a great religious reform. Whether written in the dark days of Manasseh, or during the brighter years which followed the accession of Josiah, it was a nobly-conceived endeavor to provide in anticipation a spiritual rallying point, round which, when circumstances favored, the disorganized forces of the national religion might range themselves again. It was an emphatic reaffirmation of the fundamental principles which Moses had long ago insisted on, loyalty to Jehovah and repudiation of all false gods: it was an endeavor to realize in practice the ideals of the prophets, especially of Hosea and Isaiah, to transform the Judah demoralized by Manasseh into the "holy nation" pictured in Isaiah's vision, and to awaken in it that devotion to God, and love for man, which Hosea had declared to be the first of human duties. —*S. R. Driver, "Introduction to the Literature of the Old Testament," pp. 87, 89.*

That inspired prophet and priest (so great in their self-effacing humility) who composed the main part of the book of Deuteronomy, re-created Moses for their own age. They adapted older laws with the utmost freedom, but, in the spirit of Moses and his equally inspired successors, "bringing forth out of their treasury things new and old." . . . The object of the Deuteronomist was to keep up the historic continuity of the "Mosaic" school of legalists—the othodox school, one may call it, in opposition to those "lying pens" of which Jeremiah speaks (Jer. 8:8). The object of Hilkiah was to terminate the painful hesitancy of the believers in a spiritual religion by producing the joint work of some well-trained priest and prophet as the only suitable and divinely appointed law of the state. To abolish polytheism and the dangerous local shrines, a new prophecy and a new law book, of a more efficacious character than any which had yet been seen, were clearly necessary. These were provided in the originial Book of Deuteronomy.—*T. K. Cheyne, "Jeremiah: His Life and Times," pp. 63, 80.*

(2) **Jeremiah.**—As the Kingdom of Israel on its downfall bore in Hosea its noblest prophetic fruit, so in the time immediately preceding the destruction of Judah we find the sublime figure of Jeremiah. Mentally, also, these two men were closely related. Sentiment is the predominant characteristic of each. Both have the same tender and sympathetic heart; both have the same elegiac bent of mind; both were pre-eminently devout men. The religious element preponderates entirely over the ethical. It can be proved that Jeremiah was powerfully influenced by Hosea, and that he looked upon him as his prototype. . . . Jeremiah is the scion of a martyred church. He was born at a time when Manasseh persecuted the prophets with fire and sword, and raged against their whole party. Persecution, however, only serves to fan religion into a more intense flame. With what fervor do men then pray; with what strength do they believe and confide, wait and hope. Under such circumstances Jeremiah was born. Under such impressions he grew up. Truly, he was a predestined personality. . . . Jeremiah was the first to set religion consciously free from all extraneous and material elements, and to establish it on a purely spiritual basis. God himself will destroy His temple in Jerusalem, and at the time of the final salvation it shall not be built up again; and the Holiest of Holies, the ark of the covenant, will not be missed and none new made. What God requires of man is something different: man shall break up his fallow ground and not sow among thorns; he shall circumcise his heart. God considers only the purity of the heart, its prevalent disposition.—*C. H. Cornill, "The Prophets of Israel." pp. 91, 94, 96.*

21. THE EXILE.

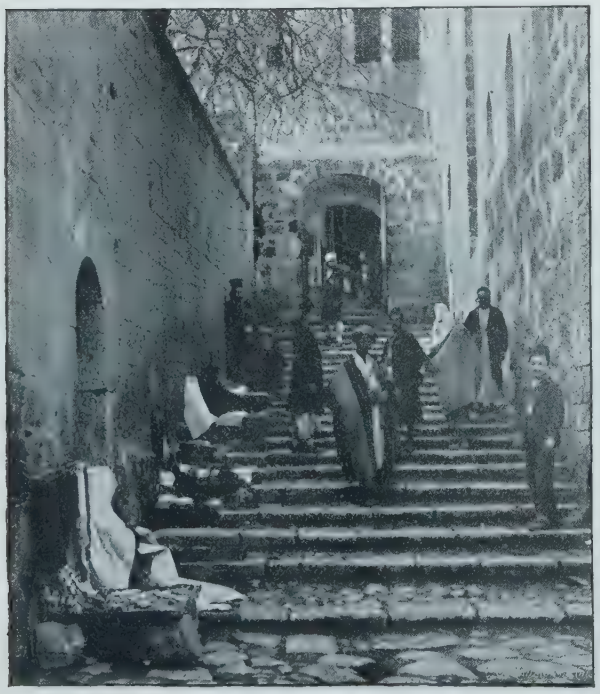
In 597 B.C. Nebuchadrezzar, king of Babylon, came westward and laid siege to Jerusalem. Jehoiachin, the king, a grandson of Josiah, gave himself into the hand of the Babylonian, who took him, together with some ten thousand captives from the better classes of Jerusalem, and, plundering the treasures of the palace and the temple, returned with the spoil, leaving Zedekiah (597-586 B.C.), a son of Josiah, on the throne. In the ninth year of his reign, Nebuchadrezzar returned and beseiged the city, reducing it at last and destroying the temple, and ended the existence of the city for half a century, taking another company of the people to Babylon. A wretched remnant was left in the land, and a company of refugees made their way into Egypt, taking with them the unwilling Jeremiah. During these eventful years, he had stood constantly as the champion of God and righteousness in the midst of a vicious court and a worldly people, and more than once his life had been in danger. There is a deep pathos in the life and writings of this prophet, whose unhappy lot it was to be placed at a time when the tide of disaster could not be turned, and only the experiences of the exile could avail. His life came to its close among the refugees in Egypt. Among the exiles who went out to Babylonia in the first deportation was a young man named Ezekiel, a priest. He was taken to Tel-Abib, on the river Chebar, where presently the divine call came to him to be the mouthpiece of *Jahveh* among his brethren (Ezek. 1:3). Both Jeremiah and Ezekiel express the conviction that no other prophets of the true faith are to be found, though both in Jerusalem and Babylon the professional prophets were numerous (Jer. 23). It is noticeable that both these prophets are from the priestly order.

Vegetable Dealers in Palestine.

The problems which the destruction of the city and the transportation of the people brought were perplexing. Few could appreciate the high spiritual plane occupied by Jeremiah, or his doctrine that purification was to be wrought by suffering. To those who had sunk into idolatry it was a seeming proof that *Jahveh* was not as powerful as the gods of Babylon, or he would have saved his city. To the faithful it was a paralyzing shock, for did it not mean that God had abandoned his people? And then the monolatristic idea, so largely prevalent, prevented hope that, now the people were removed from the land, they could be longer under the protection or within the hearing of *Jahveh*, for was he not localized at Jerusalem, above the ruins of the dismantled city? To such troubled questions the vision by which Ezekiel was called addressed itself. The chariot of God, moving about on the wings of the storm, with the dreadful wheels full of eyes, was a symbol to show prophet and people that their God was no mere local deity, but the Lord of the world, and that in Babylon they were as near him as in Jerusalem. During all the years between the first deportation and the final fall of the city, the two prophets, Jeremiah in Jerusalem, and Ezekiel upon the Chebar, labored to convince the mis-

guided people that the city must fall and the exile be prolonged. Jeremiah wrote a letter to the exiles, assuring them that their hopes of early return were delusive, and advising preparations for a permanent stay (Jer. 29:1*f*). Ezekiel had labored with his fellow exiles to the same end, assuring them that as long as Jerusalem was the scene of such practices as defiled the true faith she could not avert the coming doom (Ezek. 8). It was not till a refugee from Palestine brought him the tidings of the actual fall of the city (Ezek. 33:21) that the tone of the prophet changed. From that time on, he devoted himself to the kindling of hope for a final return and future for the nation, in which the reconstructed temple, to which he devoted the closing chapters of his book, plays an important part.

Another voice, even more clear than Ezekiel's, was raised during the latter portion of the exile, speaking of the coming redemption. The Evangelical Prophet, whose message is contained in the last chapters of the book of Isaiah (Isa. 40-66), brought a much needed encouragement to the people. When the days were growing very long, and the voices of Jeremiah and Ezekiel had both been long hushed, the promise comes that the nation shall soon go back to Jerusalem, for *Jahveh*, who is the only God, the Creator of the ends of the earth, is concerned for his own sake as well as for his people's sake, to bring them back to national life in Jerusalem (Isa. 40). This prophet was not a preacher, as his predecessors had been, but only a writer, who, probably from the necessities of the case, sent out his exhortations and promises in the form of fly leaves or tractates. It would hardly be possible to boldly preach such treasonable doctrines as these chapters contain, and perhaps the anonymity of the material is thus to be accounted for. But a new philosophy of history is set forth. Cyrus is already on the frontier. Through him, as an instrument in God's hands, deliverance is to come to the nation (Isa. 41:25; 44:27, 28; 45:1*f*; 46:11). But deliverance is not enough. The nation is a chosen order of people for a particular purpose. It is the Servant of *Jahveh* (Isa. 41:8; 42:1*f*; 42:18*f*; 43:1-10; 44:1, 21; 45:4). But the nation as a whole is unable to accomplish the work of bringing redemption to the world. They cannot even save themselves, and gradually a select portion is seen to represent the idea rather than the full nation. This remnant, or nucleus, is not only to save the remainder, but the world as well (Isa. 49:1-6). Then, just as gradually, there emerges from this remnant the figure of a Messianic Servant, the representative of the nation and the remnant, who, personified as the nation, despised, rejected, misunderstood, is still successful in the redemptive work to which God had called him (Isa. 52:13; 53:12). (1) In this section, and one or two later which describe the breadth and character of the Servant's work (Isa. 55 and 61), prophecy reaches its very highest levels. Israel's sufferings are not for its own sins so much as for the world. All



Street of Stairs in Jerusalem.

redemption is through suffering, and thus a philosophy of history was fashioned which included not one nation alone, but all, and the Servant of *Jahveh*, Israel, remnant and Messiah successively, as the messenger of a world-wide ministry of divine love. The possibility, nay, the certainty, of return to Jerusalem; the national programme which makes such a return necessary; and the purification of the people, by which preparation for the return may be accomplished—these are the great themes of this prophet.

The exile was a period of great importance to the people. Deprived of the temple and law, the literary spirit in the nation turned back upon the past and produced history, such as Samuel-Kings, and recast other narratives of former days; revised the law on the basis of the existing codes and the praxis that had grown up since Deuteronomy, and codified the so-called Priest Code contained in the latter portion of Exodus and in Leviticus and Numbers; (2) turned in upon its own spirit and tried to answer doubts, as in Job, or give expression to praise and longing, as in the Psalms. There must have been a strong grasp upon the fundamentals of the faith by large classes of the people to explain the firmness with which they clung to it in the midst of the taunts of their masters and the ridicule of apostate countrymen. Though many lost faith and hope, and others were led away into forbidden practices (Ezek. 20:30), yet the core of the nation remained sound, and there may even be said to have been decided progress in some directions. Monolatry gave way finally to monotheism, and idolatry was eradicated. Sabbath observances and circumcision became more binding, prayer and fasting were recognized as never before as aids in the religious life, and the doctrine of individual accountability was emphasized. At the same time, a growing tendency towards particularism and legalism manifested itself, the fruit of which appeared later.

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21. THE EXILE.

(1) **The Nation as the Servant of Jahveh.**—It cannot be doubted that, as Christendom from the beginning has seen, the character thus delineated by the prophet with such genius and power was realized by Jesus of Nazareth. As has been explained, the figure itself is constructed upon the basis of the historic Israel, and exhibits, in their ideal delicacy and completeness, the most characteristic attributes of the nation. But it is just these attributes which were also realized in their fullness and perfection by Jesus Christ. If, for example, it was the function of Israel to be the organ and channel of revelation, to manifest the character and purposes of God to the world, to perpetuate and exemplify the practice of religion and holiness of life, to be a witness to the truth, even (in the persons of its individual members) to the endurance of persecution and death, it is evident how in all these aspects the mission of Israel was far more effectively and completely realized by Christ. In Christ the genius of Israel found its fullest and most intense expression: the character imperfectly realized either by the nation as a whole, or by the best of its individual members, was exhibited in its completeness by Him. The work and office of Christ, as Teacher, as Prophet, as Example, as Sacrifice, exhibits the consummation of what was achieved imperfectly and partially by Israel. —*S. R. Driver, "Isaiah, His Life and Times," p. 180.*

(2) **The so-called Priest Code.** — The principles by which the priesthood was to be guided were laid down, it may be supposed, in outline by Moses. In process of time, however, as national life grew more complex, and fresh cases requiring to be dealt with arose, these principles would be found no longer to suffice, and their extension would become a necessity. Especially in matters of ceremonial observance, which would remain naturally within the control of the priests, regulations such as those enjoined in Ex. 20:24-26; 22:29-31; 23:14-19 would not long continue in the same rudimentary state; fresh definitions and distinctions would be introduced, more precise rules would be prescribed for the method of sacrifice, the ritual to be observed by the priests, the dues which they were authorized to receive from the people, and other similar matters. After the priesthood had acquired, through the foundation of Solomon's Temple, a permanent center, it is probable that the process of development and systematization advanced more rapidly than before. And thus the allusions in "Dt." imply the existence of usages beyond those which fall directly within the scope of the book, and belonging specially to the jurisdiction of the priests (*e.g.*, 17:11; 24:8). Ezekiel, being a priest himself, alludes to such usages more distinctly. Although, therefore, there are reasons for supposing that the Priest's Code assumed finally the shape in which we have it in the age subsequent to Ezekiel, it rests ultimately upon an ancient traditional basis; and many of the institutions prominent in it are recognized in various stages of their growth, by the earlier pre-exilic literature, by "Dt.," and by Ezekiel The laws of "P," even when they included later elements, were still referred to Moses—no doubt because in its basis and origin Hebrew legislation was actually derived from him, and was only modified gradually.—*S. R. Driver, "Introduction to the Literature of the Old Testament," pp. 152, 153, 154.*

22. THE RESTORATION.

The predictions of the prophets regarding the termination of the exile came to fulfillment in 538 B.C. In that year Cyrus, having conquered Media and Lydia, entered Babylon, and the map of the world was again transformed. It is not necessary to suppose that Cyrus was influenced by a special admiration for the religion of that small fragment of people held captive in his capital province. His motive in permitting the exiles to return to Jerusalem is amply explained by the desire to provide a strong and friendly base of operations in any future trouble with Egypt, and such an opportunity was offered by the situation of Jerusalem. The royal permission was accordingly given, a company of Jews numbering nearly fifty thousand was gathered for the journey, and the remaining vessels, brought from the temple at Jerusalem, were placed in their hands (Ezra 1:2). By no means all the exiles came back. Many had grown up in their eastern home and preferred to remain, and among these not a few even of the priestly class. The company was placed in charge of a Persian officer named Sheshbazzar, but with him was associated a council of leading men, chief among whom were Zerrubbabel, the grandson of Jehoiachin, and Joshua, the grandson of the last priest in Jerusalem, who lost his life at the sack of the city. As soon as the caravan reached Jerusalem, an altar was set up on the site of the temple, and the feasts resumed (Ezra 3:2-4). As soon as preparations could be made the foundations of the new temple were laid (534 B.C.) amid the mingled shouts of the more hopeful and lamentations of those who contrasted the meager present with the glorious past of the city (Ezra 3:7-12). The work of building was, however, soon interrupted. The descendants of the old Israelites on the north desired a share in the work. But the exclusive spirit prevailed, and the waiting help was rejected, which fostered a bitterness that hindered the building of the temple for many years. Two tendencies must have manifested themselves among the people. There was the broader, more tolerant attitude, which looked on other nations with friendliness and would welcome relations with foreigners, for the sake of the ministry of redemption for the world with which Israel was charged. Then there was the more narrow and exclusive spirit, that made Jewish particularism the fundamental article in its creed, and was unconscious of any duty to others. The latter attitude could claim the sanction of Ezekiel; the former, of the Evangelical Prophecy. In the end the narrow party won. Perhaps this was a necessary phase of the movement. The narrowing of the channel compelled the deepening of the stream, but the ungracious features of the more conservative and exclusive Judaism were the outcome of this tendency.

After nearly twenty years, the work was resumed under the exhortation of two prophets, Haggai and Zechariah, and, after royal aid had been given, brought to completion in 515 B.C. (Ezra 5:6). But it is evident that conditions were far from satisfactory. The hopes raised by the prophets were not being fulfilled. The city was small and poor, and the prospects were disheartening. It could not be that this meager situation was all that God intended for his people. The belief seems to have gained ground that a political crisis was imminent, a breaking up of the empire, by which Judah would profit. The horizon was anxiously scanned for signs of the coming upheaval (Zech. 1:10-12). But no crisis came, and in the sinking of heart that hope deferred produced many grew indifferent to all religious obligations. The worship at the temple, while still carried on, was not made the first concern, and poor offerings were presented. It is this situation which is set before us in the anonymous prophecy named from its most suggestive word, "My Messenger" (Malachi, *cf.* 3:1). There was danger of a still deeper pessimism and despair. The chief comfort lay in the company of the faithful who continued in the service of God amid all discouragements (Mal. 3:16-18). The appeal of this prophet, like that of Haggai and Zechariah, is to a renewed

devotion to the law and the ritual. No longer are the great sanctions of righteousness and morality made the first concern, but the Toreh and the temple are the chief consideration. Thus the tone of prophecy has changed since the days of Isaiah and the great prophet of the exile, and who could say for the better?

It is evident that a new factor had been introduced into the national life just previous to the date of "Malachi," from which assistance was hoped by the religious leaders in Jerusalem. And this is found to have been the case. There had been from the time of the first return a bond of sympathy between the Jews in Jerusalem and those who remained in Babylonia. Meantime a company of the latter had been carrying forward the work of expanding the divine law in the spirit of Ezekiel, and now, when tidings reached them that affairs had approached a serious crisis in the little community in Judea, another company was organized to swell the population of Jerusalem, and under the leadership of Ezra, a scribe, the first named of that important order which had so much to do with the enlargement, teaching, and enforcement of the law in the later days, they left Babylon in 459 B.C. to the number of seventeen hundred. Their leader brought with him the new law (Ezra 7:14, 25, 26), prepared to put it into operation. On arrival in Judea, Ezra found the work of reform difficult, for the people did not take readily to the legal regulations insisted upon, so much more exacting in some directions than any known before. Ezra was compelled, indeed, to give up the effort for a time, and it was not till the arrival of Nehemiah, a Babylonian Jew, who, having obtained a position in the Persian court, requested the vacant governorship of Judea, that the work of reform could be prosecuted with a zeal that was backed up by the royal authority, and that overcame all opposition. The city was repaired, the walls built, and then at a great gathering of the people, the law was promulgated by Ezra (Ezra 8) to an audience that requested the reading, and that was profoundly impressed by the regulations set forth in the code. The religious education implied in the popular feeling of sin, as compared with the strict demands of the law now proclaimed, is profoundly interesting (Ezra 9:8-12). The law that was brought by Ezra from Babylon, and read to the people was the Priest Code, of which mention has already been made as the work of priests in Babylon during and after the exile. The particulars in which it most vitally differed from the earlier codes, the Book of the Covenant and Deuteronomy, were its separation of priests from other Levites and its emphasis upon the rules of "holiness," *i.e.*, ceremonial, not moral, purity. (1) The business of this law is to make a holy community in which God may dwell. God is honored by such institutions as secure a regulation of the external religious life of man. The community has a purely religious end. The nation, disappointed in its political hopes, turns now to a purely religious ideal within itself, and seeks there its satisfaction. The temple became, in a new and deeper sense, the center of Jewish thought and life. Its services and its offices were the most important concerns of the people. Under the direction of Ezra and Nehemiah the exclusive particularism of the more conservative party became triumphant, and the community was started on the narrow path toward the later Judaism.

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22. THE RESTORATION.

(1) **Holiness in the Priest Code.**—The distinction between what is *holy* and what is *common* is one of the most important things in ancient religion, but also one which it is very difficult to grasp precisely, because its interpretation varied from age to age with the general progress of religious thought. To us holiness is an ethical idea. God, the perfect being, is the type of holiness; men are holy in proportion as their lives and character are godlike; places and things can be called holy only by figure on account of their association with spiritual things. This conception of holiness goes back to the Hebrew prophets, especially to Isaiah; but it is not the ordinary conception of antique religion, nor does it correspond to the original sense of the Semitic words that we translate by "holy." While it is not easy to fix the exact idea of holiness in ancient Semitic religion, it is quite certain that it has nothing to do with morality and purity of life. Holy persons were such, not in virtue of their character, but in virtue of their race, function, or mere material consecration.—*W. Robertson Smith, "The Religion of the Semites," p. 140.*

23. THE RISE OF JUDAISM.

The history of the Old Testament closes with the return from Babylon, but fortunately the literature which it comprises gives us some light on the period from the exile to the advent. The movement which Ezra had started went on with increased force. Gradually the literature of the nation was gathered into a collection, to which, however, additions were made up to within a century and a half of the Christian era. The love of the Scriptures, and especially the law which had now been put into one collection, the Pentateuch, grew in the hearts of the people, as salvation was more and more believed to be found in its possession. One finds expression of this feeling in the psalms of the period (*e.g.*, 119).

Closely related to the pride in the Scriptures was that inspired by the temple and its services. No other nation had such possessions as these, and all the world might well envy the Jew these divine gifts. Thus Judaism came to be more and more the religion of a book and a building. The Toreh and the Temple were the visible symbols of the faith. Nor must it be forgotten that a high order both of religious conduct and of happiness resulted from this twofold culture.

Ancient Scroll of the Pentateuch.

Absolute monotheism had now been attained. There could be no remnant of a belief in other gods. But if *Jahveh* was the God of Israel and also of all the world, what was the relation of Israel to that world, and how was God himself disposed toward these other nations? From the time of the exile there had been two tempers of mind regarding other nations, as has been already stated. Both find expression in post-exilic days. The date of the books of Joel and Jonah is still an open question, but both may be confidently placed within the limits of this period. The former voices the conservative view. The nations exist only for the sake of Zion. When trouble visits the land, *Jahveh* is called into activity by a solemn fast, and at once promises to take vengeance on the nations for their treatment of the chosen people. What are all these nations compared with Judah and Jerusalem? War is declared against them; Egypt and Edom shall be desolated, and all Zion's foes shall perish. Even the beautiful promise of the outpouring of the divine spirit refers to Israel alone as its recipient. In striking contrast with this attitude is that of the author of Jonah, a book much misunderstood and ridiculed, but one of the most precious in the Old Testament. Jonah represents the narrow and ungracious spirit of those Jews who have no desire to give a message of salvation to other nations. In contrast with the noble-minded mariners and the repentant Ninevites, he plays but a sorry part. The book is a forceful protest against the narrower phases of post-exilic Judaism. (1)

But this very conception of God compelled the Jew to adjust the heathen to the divine and all-ruling law in some manner. Two methods were open. The one was that of proselyting, *i.e.*, admitting the heathen to covenant privileges under the

law, through compliance with certain prescribed forms, viz., circumcision, baptism, and the offering of sacrifices. The opening of this door gave rise to an earnest missionary propaganda, especially in the century before Christ. But there were those who looked with disfavor on any efforts to widen the embrace of the national faith, and, while proselytism did not absolutely cease, it lost its force after a time. The second view as to the heathen, or gentiles, was that they should be conquered and brought into subjugation at the period of messianic supremacy yet ahead. Probably this was the more prevalent view, growing naturally out of the lofty ideas regarding the law and the temple, and the privileges they conferred on the chosen people.

At what period the synagogue came into being, or when Pharisees and Sadducees first arose, remain uncertain; at some time before the Maccabean movement, at any rate. Perhaps as important was the influence of Hellenism upon Jewish thought. Alexander's conquests produced a wide diffusion of Greek ideas, and perhaps no people were more profoundly affected by them than the Jews. This was especially true outside of Palestine. The Dispersion, *i.e.*, those Jews who lived in other parts of the world, Persia, Asia Minor, and Europe, were less under the influence of the conservative party than the Jews of the Holy Land. But even in Jerusalem the liberalizing tendency manifested itself in a decided manner, and it is impossible to say to what lengths it might have gone had not another force interposed. Antiochus IV., called Epiphanes, the overlord of Palestine, whose capital was at Antioch, impatient of Jewish customs and religious services in Jerusalem, attempted to force the process of Hellenizing upon the people, and by his profanation of the temple drove the people to a frantic uprising under the leadership of the Maccabees. In this struggle the older conservatism asserted itself, and a decisive break with Hellenism occurred. That reaction persisted as perhaps the most effective force which the Judaism of the period presents, viz., the Pharisees. The most interesting souvenir of that struggle is the book of Daniel, written about 165 B.C., and intended as an encouragement to the warriors in the struggle, by its portrayals of heroism and deliverance gathered around the character of Daniel in the captivity, and the prophecies of eventual victory put into his mouth.

This period is also marked by the appearance of Chronicles, a work which reconstructs the history from the priestly point of view, reading back into remote times conditions and ideals which, as a matter of fact, were post-exilic. (2) Other books of the time were Ecclesiastes, Sirach, Judith, Tobit, Enoch, 1 Maccabees, etc.

In this period the belief in a future life took form, with the doctrine of rewards and punishments, the belief in a being called the adversary, or Satan, and the more definite forms of the Messianic hope.

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23. THE RISE OF JUDAISM.

(1) **Jonah.**—I have read the Book of Jonah at least a hundred times, and I will publicly avow, for I am not ashamed of my weakness, that I cannot even now take up this marvelous book, nay, nor even speak of it, without the tears rising to my eyes, and my heart beating higher. This apparently trivial book is one of the deepest and grandest that was ever written, and I should like to say to every one who approaches it, "Take off thy shoes, for the place whereon thou standest is holy ground." In this book Israelitic prophecy quits the scene of battle as victor, and as victor in its severest struggle—that against self. In it the prophecy of Israel succeeded, as Jeremiah expressed it in a remarkable and well-known passage, in freeing the precious from the vile, and in finding its better self again. — *C. A. Cornill, "Prophets of Israel," p. 170,*

(2) **The Idealizing of the Past.**—It is in itself a legitimate supposition that the writers of the Old Testament books, living and moving in a narrow world of their own, took a circumscribed view of their national history, and in a simple, unscientific age saw marvels where modern writers would see only natural occurrences. It is also quite conceivable that Hebrew writers of history, like other historians, had their views of past occurrences colored by the medium of their own time through which they regarded them, and at a comparatively late time framed a theory of their past history, in accordance with what succeeding events led them to believe it must have been. And finally, it is conceivable that such late writers should for the first time have set themselves to put down an account of early events from their own standpoint, or have touched up older documents in order to make them square with their own conceptions.—*J. Robertson, "The Early Religion of Israel," p. 31.*

24. THE MESSIANIC HOPE.

Israel was a nation of hope and promise. Unlike other peoples, its Golden Age was in the future, not in the past. From the earliest beginning of national consciousness it was a gradually developing belief that Israel had a special mission, separate from the rest of the world, yet in some important degree connected with the spiritual life of the world. The divine purpose for humanity was believed to lie implicit in the unfolding history of this people. The Hebrew records preserved the first promise made to the race (Gen. 3:15), a promise that, though the struggle between good and evil should be long and bitter, yet in the end the good should triumph. This divine purpose manifested itself in the selection of certain individuals or tribes through whose life the disclosure of the plans of God was to be made. Such men were Noah (Gen. 6:8; 9:8-17); Shem (Gen. 9:26, 27), and through him the Semites as a race; Abraham (Gen. 12:1*f*) and his descendants, the Hebrews; Jacob (Gen. 28:10-16) and his descendants, called after him Israel; and Judah, as the royal tribe, and the one which should stand as the representative of the nation (Gen. 49:8-10). This process of selecting men for the special purpose of leadership in this nation continued throughout its history. It was the application of the universal principle of selection. But it was not a selection for favor, but rather for service. Israel was the chosen people of God, but not for its own sake. It had a ministry for the world. Its leaders were prophets, priests, and kings, and these men, especially the prophets, were unique in their character and work. Their counterpart is not to be found in any other history. But in the last analysis the nation as a whole was regarded as royal, as priestly, as prophetic (Ex.19:6). What these special men did as leaders for the nation, Israel as a unit was to do for the world. Herein lay its unique office.

But from the time of Amos and Hosea it was seen that the nation as a whole was unprepared for such a ministry. The religion of Jahveh was set aside too often for that of other gods, or was mixed with unworthy elements that robbed it of its effectiveness. A purgation was seen to be necessary. A cleansing process alone could purify the people and make them worthy of their high ministry; and the power through which this regeneration was to be wrought was recognized by all the prophets of that period as being Assyria, and later Babylonia. Only such a purification as should come through national disaster and suffering could avail to prepare Israel for its true mission. But after this period of suffering had passed, the remnant would be worthy, and a glorious future would be expected. That future would be the Messianic age, holy and marked by the presence of God. The consecration of kings and priests was signified by their anointing with the holy oil. From this word "Anointed," or "Messiah," grew up the idea of the future glorious time as "Anointed," or "Messianic." The conception of a *person*, who stands as the common denominator of the new period of national salvation and purification, is first presented by Isaiah. In his rebuke of King Ahaz for presumptuous disregard of God and an attempted defense of his capital by resort to arms and alliance with Assyria, the prophet announces the birth of a child, in whose day, soon to dawn (Isa. 7:14), and under whose leadership as a conqueror, and yet a Prince of Peace (Isa. 9:6, 7), the national deliverance was to be achieved; after which there would come the period of happiness and peace (Isa. 11:1*f*). That Isaiah expected this child-king of the house of David in his own day seems certain, otherwise the predictions of deliverance from Assyrian oppression would have been meaningless, and herein is disclosed one of the interesting factors of prophecy. The outlines of the coming order of things were apparent to the eyes of the prophet, but the hour of arrival was not so clear. The drama of redemption was contracted into a single scene, but its larger meaning lay implicit in the slowly unfolding movements upon which they looked. Deliverance from Assyria came, but not through the rise at

that time of the Messianic King. Yet the vision was true, for the larger outlines of the Messianic time yet ahead fitted in no small degree the local distress and the certainly foreseen deliverance. (1)

It remained for a later prophet to see with yet clearer vision the true character of the Messianic work and outlines of the Messianic figure. The Evangelical Prophet sets forth the Messianic hope in its fullest light, and he does this under the figure of the Suffering Servant of God. To him at first Israel as a whole is the Servant (Isa. 41:8; 44:1*f*). Though fallen upon unhappy days, yet this very time is one of purification; and now that the process of purgation is reaching its completion, it is time to prepare for larger things to come. Redemption is not to be wrought by war and strife, as was the earlier view, but by peaceful methods (Isa. 42:1-4), and therefore the figure of the King no longer appears, but the Servant in a humble and yet successful work. Presently, however, the idea that the nation as a whole can do the great work appears to be abandoned. Too many are indifferent. The remnant, the best part of the nation is all that can be counted upon in such an enterprise. This remnant will save not only the apostate part of the nation, but the world at large (Isa. 49:5-7). But even the remnant was weak and unable to accomplish the divine work; and at last One rises from the remnant, a representative of both it and the whole nation, able to do that which both had failed to accomplish, the Divine Servant, the Messiah. From Isaiah 52:13 to 53:12 the success of the Servant's mission is set forth in terms that show the blending of the personal and national ideas about the Messianic figure. That this conception of the Messiah finds its fulfillment in the historic work of Jesus Christ is the teaching of the New Testament.

The most fundamental misapprehension of the nature of Messianic prophecy is witnessed in the common teaching that it consists in certain so-called predictions of events in the life of Christ, a list of which may usually be found among the helps in Oxford Bibles. But the real student is perplexed to find that many of these passages had reference when first uttered only to the Hebrew nation, or some individual of the writer's own time, and that he seems to have in mind no thought of the Messiah, much less the historic Jesus. The study of the context will reveal many such instances. The situation is still further complicated by the use the New Testament writers make of some of these passages, in stating that they came to fulfillment in the events in the life of Jesus. This use is to be explained in a very simple manner, by the recognition of the fact that the connection between Old Testament events and the life of Christ was seen to be very intimate, and thus many incidents or utterances that in their time had possessed only a local and temporary interest were seen to coincide with episodes in the life of the Messiah, in whom all the past found its new expression. Thus they came to have a new significance, *i.e.*, to be "fulfilled" in him. But it is not in this list of passages that the true Messianic prophecy is to be found. It moves upon a much higher plane. There are, indeed, some predictions, direct and specific, regarding the personality and surroundings of the Christ, but these predictions are far less numerous than it is customary to claim. They rather gain than lose in value, however, by this fact.

Thus the Messianic hope is seen to have had its rise out of national distress. As long as Israel prospered it was in no need of other stimulus. But when trouble came, the mind of the nation, under the inspiring promises of prophets, turned to the future, and expected deliverance in a better time to come. That time would be characterized by justice, order, and righteousness, and the nation would be respected by the world. But the later views changed somewhat in reference to this future. The vision was expanded to the world, all of which was to be embraced in a wide-stretching Kingdom under Israel and the Messiah as the representatives of God. This development was rapid in the two or three centuries preceding the Christian era. The hopes of the Maccabean patriots included little more than victory to the

saints. There was here revealed, as shown in the book of Daniel, the idea of the nation rather than the personal Messiah as victor. In Ecclesiasticus, Judith, 2 Maccabees, and Tobit the heathen are to be judged, Israel delivered and gathered again into a national life which is to last forever under a Davidic king. Jerusalem will be rebuilt in glory, and the heathen converted to the true faith. In the Sibyllines the picture is that of a great king fighting a battle with the kings of the world, who will perish. God's people will be blessed, and other nations shall serve them, bringing gifts. Jerusalem will be the center and capital of the world. In Enoch there is expected an attack of heathen. But God will be victorious, and then judgment will be pronounced on fallen angels and apostate Jews. The New

Jerusalem in the Time of Herod the Great.

Jerusalem will be built, and the Messiah will appear as ruler. Thus the hope took on later and more fantastic phases, till it is not strange that in the time of Jesus the popular idea was that of a temporal king who should wage war on the national enemies, and restore political liberty to Israel. But the true picture of the Messianic King and Servant is found on the pages of the Old Testament, painted as on a canvas.

24. THE MESSIANIC HOPE.

(1) Often hopes were entertained of reaching this new state of things even yet by conversion and true repentance. But this hope is soon seen to be deceptive. The state, the whole present order of society, the present perverted practice of religion itself, must first pass away. Yahvé Himself, as sure as he is Israel's God, will effect the needed renewal through the king of the future, the Messiah. Under him Israel will be a kingdom of God, a holy nation, well pleasing to God. Justice and morality will be in accordance with the demands of God; the practice of religion will be in accordance with his will.

Did the prophets attain what they here desire? In the eyes of their own nation and age they often enough occupied the position of betrayers of the Fatherland to the enemy. In the light of history they appear as the patriots to whom Israel owes it that she came forth from the storms which swept over the land—weakened, indeed, and humiliated, but not broken. Into the hand of their nation, which was too weak to fight with the sword against the world powers, they pressed the banner of faith and hope. With it Israel has gained the victory. It has not only outlasted the world-powers; it has inwardly, spiritually, laid them at its feet.—"*Kittel*" *II., p. 319.*

FOURTH WEEKLY REVIEW.

19. **RELIGION IN THE KINGDOM OF ISRAEL.**—Ahijah and the disruption, Jeroboam's bull-worship, Ahab and Elijah, Violent reformation of Jehu, Amos and Hosea.
20. **JUDAH BEFORE THE EXILE.**—Advantage of Judah over Israel, Incoming of Baal-worship, Reforms, Isaiah and Micah, Reformation of Josiah, Work of Jeremiah.
21. **THE EXILE.**—Fall of Jerusalem, Ezekiel, The evangelical prophet, The servant of Jehovah,
22. **THE RESTORATION.**—First return to Jerusalem, The second temple, Haggai and Zachariah, "Malachi," Ezra and Nehemiah, The Priest Code.
23. **RISE OF JUDAISM.**—The Scriptures, Monotheism, Two tendencies, The heathen, Synagogues, Hellenizing influences, Literary work.
24. **THE MESSIANIC HOPE.**—Selective process through Hebrew history, Purification necessary, Conception of Messiah, Misapprehension of Messianic prophecy, Later Messianic idea.

QUESTIONS.

19. *What causes led to the disruption? How was religion involved? What was the policy of Elijah? Characterize Amos and Hosea respectively.*

Mount Hermon.

20. *Under what kings were reforms accomplished in Judah, and what was the character of these reforms? What were Isaiah's leading ideas? What was the basis of Josiah's reforms?*
21. *What were some of the problems of the exile? What are some of the characteristics of the evangelical prophecy? What were some of the important literary works of the exile?*
22. *What political circumstances brought about the return of the exiles? What were the two attitudes of mind toward other nations? To what work did Haggai and Zachariah devote themselves? How did Ezra's arrival bring assistance? What were the characteristics of the Priest Code?*
23. *What two factors regulated the life of the Jews in this period? What may be said regarding monotheism? What was the dominant attitude regarding Gentiles?*
24. *How is the selective process illustrated in Israel's life? What was the purpose of the choice of Israel? Why was the future era of blessedness called Messianic? In what prophecies do the figures of king and servant appear as relating to the Messiah? What are current misconceptions regarding Messianic prophecy? What were the features of the Messianic hope in the later books?*

SUBJECTS FOR SPECIAL STUDY.

1. *The wisdom of national seclusion, from the standpoint of politics; from that of religion.*
2. *Effects of the Deuteronomic law in centralization of worship and changes in the priestly order.*
3. *The permanent results of the exile upon the national life.*
4. *The difference between "holiness" as set forth in the Priest Code and by prophets like Isaish.*
5. *The Jewish missionary propaganda.*
6. *The future of the people of Israel, and their relation to Christianity.*

GAZETTEER AND GLOSSARY.

N. B.—The pronunciation of the names commonly known has been Anglicized. For key cf. p. 435.

Ahijah (a-hī′*ja*).—A prophet of Israel.

Antiochus Epiphanes (an-tī′o-kus ē-pif′*a*-nēz).—A king of Commagone.

Ashera (ash′ē-*ra*).—The tree or stake representing Ashtoreth.

Ashtaroth (ash′to-roth).—Collective name for the images of Ashera.

Ashtoreth (ash′to-reth).—The goddess of love and fertility.

Athaliah (ath-a-lī′*a*).—The daughter of King Ahab.

Astarte (as-tar′t*a*).—The Greek equivalent for Ashtoreth.

Baraitha (b*a*-rī′th*a*).—

Beersheba (bē′er-shē′b*a*).—A town in Palestine.

Chebar (kē-bär).—A river in Babylonia.

Chemosh (khē′mosh).—The god proper to the Moabites.

Elohim (el-ō-hēm′).—Gods.

Ephod (ef′od).—(1) An image of deity. (2) A ceremonial tunic for a priest.

Gemara (gā-mä′-r*a*). Commentary to the Mishna.

Haggai (hag′ī).—A Hebrew prophet.

Haggada (hag-gä′da).—Illustrations to the Midrash.

Halacha (ha-lak′ä).—Legal enactment in the Midrash.

Hezekiah (hez-hē-kī′*a*).—A king of Judah.

Hosea (hō-zē′*a*).—A prophet of Israel.

Ibn Ezra (′b′n ez′r*a*).—A Spanish Jew.

Isaiah (ī-zā′y*a*).—A Hebrew prophet.

Israel (iz′rā-el).—Another name for Jácob, and subsequently given to his descendants.

Jahveh (yäh-vā′. The h is gutteral, and the accent properly on the last syllable, though commonly laid on the first). The proper reading for Jehovah.

Jehovah (je-hō′v*a*).—The god proper to Israel.

Jehoiachin (jē-hoi′*a*-kin).—A king of Judah.

Jehoidah (jē-hoi′d*a*).—A high priest of Judah.

Jeroboam (jer-o-bō′am).—A king of Israel.

Jerubbaal (jer-ub-bā′*a*l).—A name given to the Judge Gideon.

Kirjath Jearim (kir′jath-jē′*a*-rim).—A town near Jerusalem.

Maccabees (mak′*a*-bēz.)—A family of Jewish heroes.

Malachi (mal′*a*-kī).—The last prophet of Judah.

Manasseh (ma-nas′e).—A king of Judah.

Midrash (mid′rash).—The Talmudic commentary.

Mishna (mish′n*a*).—Rabbinical discussions on the Mosaic Law.

Nebuchadrezzar (neb′ū-kad-rez′är).—A king of Babylonia.

Penuel (pen′ū-el).—A town in Gilead.

Qabbala or **Kabbala** (kab′*a*-lä).—Mystic philosophy of the Jews after the tenth century A D.

Semites (sē′mītes).—The great historic race to which the Hebrews belonged.

Talmud (tal′mud).—Jewish book supplementary to the Pentateuch.

Tel-Abib (tel-ä′bēb).—A city in Babylonia.

Tereph, plural terephim (ter′ef).—probably the image of an ancestor, and used in divination.

Torah (tō′r*a*).—The Jewish name for the Pentateuch.

Urim and Thummin (ū′rim and Thum′mim).—Literally "lights" and "perfectnesses," qualities believed to be resident in a sacred stone used for divination by the priests.

Zechariah (zek-a-rī*a*′).—The title of one of the books in the Old Testament.

Zedekiah (zed-ē-kī′*a*).—The last king of Judah.

Zerubbabel (ze-rub′*a*-bel).—A leader of the Jews.

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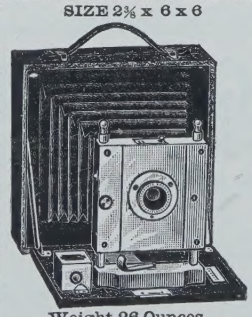

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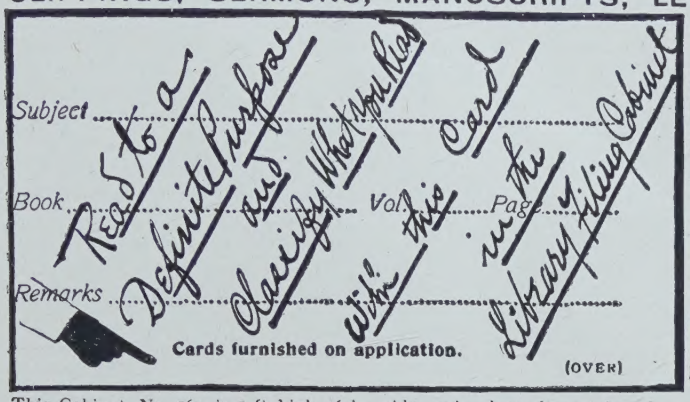

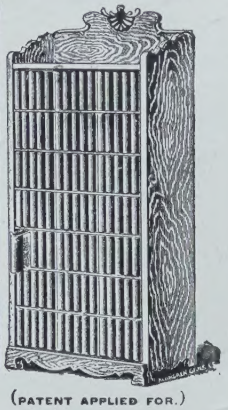

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